(For the Christian Recorder.)

ON THE RECEPTION OF MINISTERS FROM OTHER DENOMINATIONS.

Mr. Editor,—Dear Sir: In looking over your last number, I see an article headed, "A Great Question to be Settled by the African M. E. Church," which again called into action my thinking powers upon the grave subject before us. I am truly glad that our brethren are about to awake to truth and justice, and no longer to let the love of numbers be the ruling principle of our action in this respect. It is evident that there has been an oversight by our Fathers, in not making some restrictions in the matter referred to. But shall we not as men strive to arrest the progress of an evil which has been seen to emanate from such a course of action, for fear, at least, a greater evil shall befall us? Now, I would ask, can any candid mind deny the truthfulness of the proposition, that an administrator ought first to become acquainted, in some degree, with the laws and usages of the church in which he may have to administer to others; and this, too, accords with the instructions of the Apostle, "that the husbandman that laboureth must be first partaker of the fruits;" and it is a logical conclusion that it should be so; for how, in the name of common sense, can a doctor give medicine understandingly, when he has never studied the nature nor the practical use of it? Naturally, it cannot be; but the difficulty has been, that we have substituted acquired ability in the place of practical knowledge; hence we have been led astray, and, may I not say, disastrously. Truly, it has been both, to ministers and people; for frequently the minister himself, under such circumstances, becomes discouraged, from the fact that he does not understand the laws and usages put into his hands to govern the church over which he has been placed as pastor, and having to subject himself to his people, or his official board, for instruction, which lessens their respect for him; consequently, he despairs of ever getting along with his new situation. Thus, he is driven back again to the church whence he came; and if not received with that complacency which he had amongst them formerly, he must, if not a man of strong mind and resolute, become discouraged altogether, and thus his future usefulness must be blasted for ever. So we will find that it not only tends to do injustice to our own sons, but there is the danger of injury to our adopted sons, which all may be avoided by a more regular and gradual course than what has heretofore been taken in the matter referred to. But I would ask, how many of our sons have felt deeply the impropriety of such a course as has often been pursued in many cases that have been brought under our notice? And they have thought themselves just in charging the Annual Conference of doing them a wrong in so simultaneous a manner, putting strangers over their heads, in the best of Stations and Circuits, while they, who had borne the heat and burden of the day, were thrust back into the woods, where there was but little prospect of a living for themselves, much less for a family of half a dozen of children. Now, I ask, can it be that the adopted son has any higher claim on the father than the lawful heir? If so, we want light on the subject; for we confess that that is what we travel for, more light. But, say some, we want talent. I know we want talent, and hope the good Lord will give us more. But while we brighten the talent of strangers, do not let us blight the intellect of our own children. We want to combine with talent practical knowledge, without which the former will be of no use. The subject is a grave one; and, as a brother justly observed, must be met. And now is the time for action, if ever; and I must give my mind on it, in my own way; for I have thought much about it. Not that I have anything to lose by any means, for I have all to gain; thank God for it. But I have a son, and I want to give him some of the advantages of education, and, if it be the will of God, to call him to the ministry. After I am gone, I want him to share the part of a lawful heir.

Yours, in the gospel, J. P. TURNER.

New Bedford, Dec. 7, 1855.

Remarks.—We do most heartily ask for a careful and critical perusal of the observations of brother Turner upon the subject of the reception of ministers from other denominations of Christians among us, by all the ministers and members of the A. M. E. Church. We ask it, because they are justly worthy of such perusal. These being our sentiments, let those who think differently show us the cause of their so thinking

If brother Turner is in error upon this subject, there are minds among us fully competent to the task of giving light upon it through the columns of the Christian Recorder, as he has requested. Any brother among us who will write in a purely Christian spirit shall have a hearing. We will not admit of angry debate upon any subject.—ED.

The first public provision that was made for the insane of Pennsylvania, was on the 13th of April, 1678, when Isaac Cornelissen having complained to the court at Chester, "that his son Erick is bereft of his natural senses, and is turned right mad, and that he being a poor man, is not able to maintain him: Ordered, that three or four persons be hired to build a little block house at Amesland to put him in, and at next court an order will be taken that a small levy be laid to pay for building the house and maintaining the mad man, according to the laws of the government."

AVIDITY OF THE SARDINIAN ARMY FOR THE BIBLE.—The report of the labours of Mr. Matheson, an agent of the Soldiers' Friend and Scripture Readers' Society, is full of remarkable instances of the avidity of the officers and soldiers of the Sardinian army in the Crimea to possess the Scriptures. Of course, neither the Sardinian army nor our own is, as a whole, characterized by piety. Recklessness and immorality, profanity and drunkenness, are more or less characteristic of this, as of every camp. Still, the Lord seems to be working in a way well fitted to encourage prayer and pains, and to give promise, in due time, of an abundant reward. Our readers will see in the Waldensian sergeant to whom Mr. Matheson refers a type of what the Waldensian Church may become, with God's blessing, to the whole of Italy. We subjoin extracts from Mr. Matheson's journal:—

"I hardly know how to write about my work among the Sardinians. It would require many pages to enter into it fully, and no idea of it, as it has been, could possibly be conveyed. It has been a great, cheering, and glorious work, rejoicing the soul above all outward things. Properly, it did not belong to me, but in God's providence I was called to it. The British and Foreign Bible Society, by request, sent all the Testaments here on the arrival of the Sardinians, and one of their devoted agents, Mr. Seller. He, whilst in health, assisted me greatly, and nothing but a dangerous illness compelled him to leave. I entered on the work after much prayer, in great fear. It commenced slowly. Many prejudices had to be removed, and much wisdom manifested. After I had gained their confidence, the work became easy, and the awful amount of mortality amongst them disposed their minds for the study of the Word. Day by day I have been visited by groups and singly. When one had received it he brought his comrade, and I have known one bring seventeen others at different times. As they got convalescent in hospital, the first walk was for a Testament; so that up till this date I have had 1,200 visit my residence for it. I have been welcomed in their camp and hospital, where I have found many of them reading the Word. No doubt, various motives influenced many in asking it; but I believe a spirit of inquiry is largely abroad, and in some, deep and really earnest. I have learned as much Italian as to be able to tell many of them of Jesus being the only Saviour of sinners, and the whole ground of hope for eternity. Many of the officers have sent, come, or written to me for Bibles, and 300 of them, including non-commissioned officers, have been supplied. Surely it is matter of much thanksgiving to think of 3,620 Italian Testaments, 150 Bibles (20 French,) and 410 French Testaments, given to the French-reading soldiers in the Sardinian army, making in all 4,100 copies of the Word amongst those who never had it, and were deterred from getting it. Who can estimate the results? Some gone to their country, sick, have carried it with them; and hundreds have said to me, if spared to return, the Word should be kept by them, and placed in their homes as a memorial of English affection. In the meantime it is doing its work, and the Bible Society may rejoice in granting the Word so freely, and our committee in lending help—help to the Lord against the mighty."—*News of the Churches.*

FACTS AND GLEANINGS.

Richard Cecil says: "Regeneration and conversion may be distinguished from each other, though they cannot be separated. They may be distinguished as a man's being disposed to go a certain road and his actual going in that road may be distinguished; for regeneration is God's disposing the heart to Himself; but conversion is the actual turning of the heart to God."

The Gospel is spreading in the city of Calvin.

The *El Alba* states, that in Spain thousands of persons have abandoned the Roman worship, have appealed to the Divine Word, and profess, although secretly, the doctrines of the Saviour in all their purity. These converts need the prayers of God's people.

The Arabs of Palestine always look upon afflictions and losses as the just chastisements of God for their sins. "Min Allah! min Allah!" they repeat in a subdued manner—"from God! from God!"—as an end of all complaint and a solace to the afflicted.

The Government of China, it is said, prohibits romances, and exercises a strict surveillance over the press, to prevent anything being issued which would corrupt morals or militate against the State. England might profitably take lessons from the Celestials.

The celebrated infidel, Rousseau, has said, "The history of Jesus Christ has marks of truth so palpable, so striking, so perfectly immutable, that its inventor would excite our admiration more than its hero.

It is reported that the Pope has just sold at the Church of St. Peter's at Rome, for the sum of 80,000 dollars, the magnificent tiara which Queen Isabella presented to him last spring.

Lord John Russel, when lecturing on a late occasion in Exeter Hall, to the Young Men's Association, thus beautifully pictures Charity: "She places the Bible in the hands of the young child to teach him the way to go; she gives a cup of cold water to the weary traveller, who is faint with the labours he has undergone; she watches by the bed of the wounded soldier, binds his wounds with a gentle hand, and tends the nourishment he is able to bear."

The *Cork Examiner*, a Popish journal, in commenting on the above, says: "It certainly requires some degree of imagination to attribute motives of charity to those who place Bibles in the hands of youth." Surely the editor cannot have read 2 Tim. iii. 15.

JOHN CLARKE; OR, THE GROUND OF CONFIDENCE.

"Have you read the tract I gave you the other day, John Clarke?" said I to a labouring man.—"I have, sir, thank you; and I liked it very much."—"Would you like another?"—"I should, sir."—"Do you ever think of your soul, John? Though but a poor man, and forced to work very hard, you might yet have time to serve God, if you had the heart for it. The Scripture says, 'Whatsoever ye do, do it heartily, as to the Lord, and not unto man.' There are many promises to servants; do you ever think of them?"—"Those promises are not for me; I am very miserable, sir, I know I'm a lost sinner."—"How do you know that?"—"I feel it."—"Have you always felt so?"—"No; I have sometimes been more comfortable."—"What made you comfortable? Have you ever known that your sins were forgiven?"—"No, I can't say *that*; but I *have* felt more comfort than I do now. I know I'm a great sinner."—"No comfort is of any use till your sins are forgiven. You are no better *with* comfort, you are no worse *without* it. It is better to feel we are lost, till we have peace with God. Have you ever come to Jesus, and asked God to save you for His sake?"—"Yes, indeed; *that* I have."—"Do you really desire his salvation?"—"Yes, with all my heart."—"Then how do you know that you are *not* saved?"—"I know I am *not*, I can feel it."—"But how should you know if you *were* saved?"—"O! I should feel quite different; I should know it; I should be happy."—"I see how it is; you are looking at something within you, not at God's word. *That* is not faith. You say you will believe you are saved, when you feel you are saved."—"How else can I know it?"—"By believing God's Word. The Lord Jesus says 'Him that cometh to me I will in no wise cast out.' If you can say with truth, that you have come to Him, you may also say with certainty that he has not cast you out."—"I wish I could feel so."—"Let me explain this. I will suppose that instead of being troubled about your soul, your case were about your circumstances. I see you in trouble, and ask you the cause. You reply, 'I am in debt. I had a long illness in the winter. I have a heavy doctor's bill hanging over me. I owe a quarter's rent to my landlord; the clothes I am wearing are not paid for; and I have no means of meeting any of these demands.'"—"O! Sir, I should indeed be in a bad case if I owed all this."—"But suppose I were a rich man, and I were to say, 'Never mind, John, *I* have plenty of money; I will see that all your debts are paid. When your creditors apply to you, only send them to me.'"—"That would be something worth calling kindness. There are not many rich folks of that sort in the world, sir! I should have cause enough to thank you."—"But the point to which I call your attention is, *would you believe me*? If you did, you would be as happy to have my promise as if I put the money on the table. If you said, 'I know Mr. G. to be a man of his word, and I know he has plenty of money,' you would believe that I took your debts on myself. Otherwise you would still feel anxious till you had the money or the receipts in your own possession."—"That would be paying you a poor compliment, sir, for all your kindness."—"Yes; but that is the way you are treating the Lord. He says, 'I am *willing* to save all who come to me. I am *able* to save all that come to me. I *promise* to save all who come to me. All who ask *shall receive*. None ever were, none ever shall be sent away empty.' You say, 'I believe that God is *willing* to save sinners, that He is *able* to save sinners, that He has *promised* to save the vilest sinner who comes to Him; I believe He is great, and true, and full of love; and yet, though I have often asked, I know not if I have received.'"—"But if I were pardoned and saved, should I not know it?"—"You cannot know it while you are looking for some other evidence beyond God's word. But I find I cannot stay to speak at length with you now, John; I will call and see you at home before long. I suppose you have a wife."—"Yes, sure, sir, and half a dozen children."—"Well John, I should like to come and see you at home, some evening; and then we can talk further on this subject without robbing your master of his time, as I see you cannot do much work while you are talking and listening to me. But you can think of what I have been saying, and dig away at the same time."—"Thank you, sir; come to-night, if you can: there's no time like the present."

So saying, he set to work again manfully, to make up for lost time, while I pursued my solitary walk, musing on the wonderful circumstances that the God of Heaven should have sent his Son on earth to declare his willingness to receive all who come to Him, and ye that not only *that* message of love is rejected by the vast majority who hear it, but also that of those who seem to desire to receive it, so many appear unable to credit its freeness and fulness, but are looking into their own hearts for some moral or spiritual fitness to warrant their receiving God's testimony concerning his Son.

When I returned home, I wrote down my conversation with John, as I now record it; and as he soon afterwards was enabled to see the error he had committed in looking into his own heart to find that which he ought to have looked for in God alone, so I thought others might perhaps be helped to a clearer view of the truth through his mistaken.—"He that believeth on the Son hath everlasting life."—"He that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Reader! to which class do you belong? There is no intermediate place; either you have received Jesus Christ as your salvation, or you have not: if you have, all the promises of God are yours, and your everlasting happiness is as secure as if you were already in glory. You may doubt it, you may fear you will come short; but God is on your side, and He will keep you to the end, through that same Jesus whom you have trusted, though in so much ignorance and feebleness.

Here is the pivot on which the whole turns. "*He that* BELIEVETH." Not "he that has comfortable frames," or "he that has warm affections," or 'he that performs much service," but "he that BELIEVETH, hath life." Just as in that dreadful night when the angel of Jehovah's judgment passed through Egypt, his eyes looked not to the state of feeling of the in-dwellers, but to one single fact, *the blood-mark on the door*, making life or death to depend wholly and absolutely on that solitary circumstance: so now, the whole question *of life* between the soul of any sinner, and God, the judge of all, is this, "Have I believed on the Lord Jesus Christ?"

If you would be a happy Christian, if you would glorify God, if you would serve Him acceptably and continuously, if you would enjoy beforehand the inheritance that awaits you at the end of your course, your faith must be simple, looking away from yourself, and fixed upon what Jesus has done and suffered for sinners, and upon what God's thoughts are respecting his obedience and suffering.—If, however, unhappily, you are not of the number of those who have ever come to God through Jesus for salvation, or if you have been trying to please God by some good deeds of your own, let me affectionately and solemnly assure you that you can never be saved at all unless you come to Jesus by faith. This is a sure ground of hope, but there is no salvation in any other way; and little as you may think it, you will be assuredly lost, and *that eternally*, if you do not flee for refuge against the coming day of wrath, to him alone.—*British Messenger.*

FIRST THINGS.—NO. IV.

The first newspaper published in Buffalo, N. Y., was issued October 3, 1811, by Smith H. Salisbury & Co., printers and publishers, and was called "The Buffalo Gazette." The first mail to that place was received on horseback in 1803, and was thus carried every two weeks until 1806, when a weekly route was established. The first newspaper in Orange county, N. Y., was published in Goshen on the 14th of August, 1788, and called the "Goshen Repository;" and the first in Newburgh was the "Mirror," by Philip Van Horne, on the 22d of September, 1796.

The first duel in the United States was fought at Plymouth, Mass., in 1621. Swords and daggers were the weapons used; and as a punishment the parties were tied together head and feet, and in this condition publicly exposed for twenty-four hours without food or water.

The first person born of English parents in the present State of Pennsylvania, was, so far as is known, MARY, daughter of Lyonel and Elizabeth Brittain, on the 13th of September, 1680, near Doylestown, in Bucks county. Her parents came from Olney, Bucks county, England, and arrived in the Delaware river, in the ship "Owner's Advice," George Bond, master, and settled in Bucks county, in April, 1680.—The first person born on the site of the present Philadelphia, was one Edward or John Drinker, in a large house near the corner of the present Second and Walnut streets, on the 24th of Dec., 1680. This person lived to the great age of about 102 years, dying Nov. 17, 1782.

The first name intended for the State of Pennsylvania, was very different from the one it really bears. "I chose," says William Penn, in a letter to his friend Robert Turner, dated "5th of 1st month, 1681"—"I chose New Wales, being as this is a pretty hilly country; but Penn being Welsh for *a head*, as Penmonmoire in Wales, and Penrith in Cumberland, and Penn in Buckinghamshire, the highest land in England, I called this Pennsylvania, which is the *high* or *head woodlands;* for I proposed when the secretary, a Welshman, refused to have it New Wales, *Sylvania*, and they added *Penn* to it; and though I much opposed it, and went to the king to have it struck out and altered, he said it was past, and would take it upon him; nor could twenty guineas move the under secretary to vary the name, for I feared lest it would be looked upon as a vanity in me, and not as a respect in the king, as it truly was to my father, whom he often mentions with praise."

The first broom corn, which is itself a native of India, was introduced into this country by Dr. Franklin, who found a seed in an imported whisk, and planted it. From this small beginning arose this valuable product of industry.

The first mint established in the United States was at Philadelphia, in 1793. In 1838 mints were also established in New Orleans, La., Charlotte, N. C., and Dahlonega, Ga.; and in 1854 assay offices were opened in San Francisco and New York. The total coinage of gold at all these places, from 1793 to the 1st of January, 1855, was $344,338,987; of which $256,208,974 were from California, since 1848.

The first tavern in Boston was opened by Samuel Cole, in March, 1634; and the same year John Cogan opened the first store. In 1634 also, a man who had often been punished in Boston for drunkenness, was ordered to wear a red letter D about his neck for a year.

The first college in this country was Harvard University, at Cambridge, Mass., founded in 1638. The second was William and Mary, in Virginia, in 1691. The third was Yale, at New Haven, Conn., in 1701; and the fourth was the College of New Jersey, at Princeton, N. J., whose charter is dated Sept. 14, 1748. Now, (1855,) there are 118 incorporated collegiate institutions, and about 12,000 students.

The first effort to organize a navy in this country, was made in October, 1775, when a marine committee was appointed, and order was given for building and arming several vessels. The first naval commissions were issued in the following December, when Esek Hopkins was appointed the first Commodore; and John Paul Jones heads the list of the First Lieutenants, his credentials bearing date the 7th of December, 1775. The first ensign ever displayed on board an American man-of-war was hoisted by this Lieutenant Jones, on board the "Alfred," lying in the Delaware, at the foot of Walnut street, Philadelphia, early in February, 1776. Captain Saltonstall was commander; and the occasion was the reception of Commodore Hopkins, who had chosen that vessel for his flag ship. The ensign was of yellow silk, bearing a figure of a pine tree, and the significant device of a rattlesnake, with the ominous words—"*Don't tread on me.*"

The first attempt to light the streets of New York, was in November, 1697, when an ordinance was passed requiring it to be done in the following manner:—"From November until the 25th of March, every *seventh* house, in all the streets, shall, in the dark time of the moon, cause a lantern and candle to be hung out on a pole—the charge to be defrayed equally by the inhabitants of said seven houses." During the same period a night watch was established, composed of "four good and honest inhabitants of the city, whose duty it shall be to watch in the night time, from the hour of nine in the evening till break of day, until the 25th of March, and to go around the city each hour of the night with a little bell, to proclaim the state of the weather and the hour of the night."

The first *stone pavement* in New York, was laid in 1658. The first street paved was the present Stone street, between Broad and Whitehall. The pavements were of cobble stones, and without foot or sidewalks for the passengers. The gutter for carrying off water was in the middle of the street.—The first *grave-yard* was laid out 100 feet square on the west side of the present Broadway, on the rise of ground above the Bowling Green, not far north of the present Morris street; and the first undertaker was *Claes Van Elslant*, who was one of the earliest emigrants, and who died about 1670,—about which time a new burial-place was opened near the present Trinity Church; and in 1676 the old ground was divided into four building lots, and sold at auction.

CHRISTIAN RECORDER,

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☞ Devoted to Religion, Morality, Science and Literature. ☜

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ALL ALONE, MY BABY BOY.

O, my precious baby boy,
Father's pride and mother's joy,
Many charms in thee are found,
Many hopes in thee are bound;
Kindest hands to thee are proffered,
Earnest prayers for thee are offered.

All alone, my blessed child,
Now so winning, sweet, and mild;
Though with crowds, along the way
Of life's opening, closing day,
Thou must walk thyself, immortal,
Toward the Future's solemn portal.

Take no evil path, my boy,
Make not bitter all our joy;
Oh, may every step of thine
Guided be by love divine;
Walk, alone, the path of duty;
Path of safety and of beauty.

Then, thy faithful feet, at last,
When this earthly scene is past,
Shall, within the heavenly gate,
Walk, with highest joy elate,
On the banks of Life's pure river,
Bright with glories fading never.

All alone, my baby boy,
Little, living fount of joy,
Standing on thy tiny feet,
Trembling, tottering, smiling, sweet;
Canst thou walk, unled, unailed,
On the parlour floor paraded!

Looking comical and queer,
Arms extended as in fear,
Infant pilgrim, now begin,
Try thy skill, and thou shalt win:
There! one little step is taken;
By it all thy form is shaken.

One more! swinging to and fro!
Lost your balance! down you go!
Up again, by stool or chair,
Take another venture, fair.
Walking is a mighty matter;
Make your little feet to clatter.

Come, my darling, come to me,
Laughing, crowing in your glee:
See, your father's beckoning arms
Wait to shield from hurts and harms:
Ha! you've started! tripping, running,
Hands outstretched, and stops so cunning.

(For the Christian Recorder.)

COMMITTEE ON EPISCOPACY, INCREASE of BISHOPS, ETC., ETC.

Mount Pisgah, Jan. 1st, 1856.

Editor Campbell,—Reading over the last number of your paper, my attention was particularly attracted by a communication over the signature of W. M., which I regard as being a very important one. I refer to what he says about a committee on the episcopacy. I certainly agree with what that writer says, when he says the Bishops should undergo an examination at every General Conference. The mode suggested by W. M. is not a very good one, for this reason: a committee would be out of order to examine any one, except there was a charge presented of some kind. I think the better way would be to examine them (the Bishops) in the General Conference. Then every member could speak out what he thinks in reference to their character and administration. It has long since been a wonder to me why such a course has not long since been adopted. Certainly if they are amenable to the General Conference for their conduct, it has a right to examine their religious and moral character. I see that there are some movements on foot to increase the number of Bishops, to which I have no objection as one, for every man who reads and understands, must see the want of something, whether Bishops or P. Es., the wisdom of the General Conference will decide. If Bishops are to be elected for every District, as some of your writers urge, the question is asked, where are the men amongst us who are competent for that high and responsible position? I agree that this age requires men of high literary attainments. If such men cannot be found, why let us remain as we are till God shall raise up such as are competent. I am persuaded that an increase of Bishops is wanting. Our districts demand it. But, at the same time, I wish to see men that are adequate, to fill the office with literary as well as Christian dignity.

Give us a Bishop for every district, who can properly represent the connexion, and you will, in our opinion, give wings to our beloved Zion. There are many of the good brethren who will oppose an increase of Bishops, simply they say, because there will be so many office seekers. Certainly no man in these days of light, would desire the office who is entirely inadequate for the task. We have said, and still say, that be they who they may, that no man ought to fill that office unless he is competent to defend the doctrines of our church, by sound logical reasoning, and if called on, by his pen. While I am writing, permit me to trouble your readers with one or two thoughts upon a subject that I regard as being important for the future interest of the church—our present Discipline makes the assistant—in case there be no assistant, the Bishop shall choose one to act until the sitting of the General Conference. I wish to see that part of the Discipline so amended that the assistant so chosen shall not be elected Bishop at the ensuing General Conference. In support of the grounds I take, I offer the following as my reason. The assistant is the choice of the Bishop, and as such he becomes the candidate for the Bishopric; adequate or inadequate, the majority of the General Conference will vote for him, because he is the choice of the Bishop, and in fact he is the Bishop's nominee, hence the office becomes an hereditary one. I think every reader will see the propriety of the amendment suggested, and should the General Conference think it expedient to make this amendment, there will be an end to hereditary Bishoprics. If a man is chosen to that office, it will be upon the ground of his qualifications, and not because he was chosen by the Bishop for an assistant. Perhaps I have said enough at present,

Yours as ever,
PRESBYTER.

THE EFFICACY OF PRAYER.

Mr. Editor.—Dear Sir, allow me a small space in your valuable Recorder. I have been thinking on prayer, and as much has been said on this subject, and volumes written, yet the subject of prayer will be beneficial to all lovers of its Author; and does not the happiness of all men depend on the use of prayer, or their misery on the neglect of prayer? Have any been made happy without it, or have any become miserable but from the neglect of this great duty, I would say, as the great Apostle said, as recorded 2nd Thessalonians, 3d chap. 1st verse, "Brethren pray for us."

Introduction.—Christianity was early planted in this ancient city by Paul himself, in company with Silas, as early as A. D. 52 or 53. Devout Greeks believed and associated with Paul and Silas, and not a few of the chief women of the city. This early church composed of men and women. To those named in the text was this request addressed. It may have been thought by some why that men like Paul and Silas, should ask the prayers of the church. We propose to show some reasons why they need the prayers of the church. First they are men subject to like passions as other men, and as all men need prayer, they, in common with other men, have a claim on the prayers of the church. Secondly, their calling requires the prayers of the Church, as the success of their labours depends much on the prayers of the Church. The greatness of the labour grows out of the fact that upon their efforts in this labour or work is pending the greatest of consequences. Souls through it will be saved or lost. To the one we are the savour of death unto death; and to the other the savour of life unto life, 2 Cor. ii. 16.

They need the prayers of the Church to prepare them for the work, to preach the word in season and out of season; out of season, that is, whether the times are prosperous or not, he must be earnest; all time and place belong to God; and Satan omits no time or place to destroy. There are works in addition to preaching; the room of the sick to be visited, and the dead to be interred, the afflicted to administer the word of consolation. In those duties it is important that the minister maintain a spirit of prayer, and as Paul had a helper in Christ Jesus, as Rom. xvi. 3, so ministers in this day of the world's attachment to its own, ministers need prayers. Some thought, and even said, the preacher has an easy time; only one day in the week, and the *whole* of the other six days nothing to do, and on the Sabbath he has his PAY. Permit me to say that this, in my opinion, is a mistake; the preacher that has no labour only on the Sabbath, as to his preaching, is dilatory in his Master's work. Does he not have to read, to study, and to pray over the subject to present to the people? Should he neglect to do this his preaching would not be in keeping with his mission, and does he not have to pray over it, when he has returned from the sanctuary, that the errors may be pardoned, and what has been in harmony with truth, may be owned and blessed of him, who has said My word shall not return unto me void? This is why the preacher needs the prayers of the Church. But, again, some of the members of the Church are not profited by the preaching, and they comply not with the request of the apostle. And as they pray not when listening to the prayer made, sermons and prayers, delivered discourses, their heart not in a praying frame, consequently they are not prepared to relish the warm-hearted discourse, than the necessity for the Church to pray for us. Thus a union between preacher and church, and their prayers are not hindered. And should Peter be in prison by the power of the enemy, and the great iron gate barred, the prayers of the Church will cause it to open of its own accord. How much we need the prayers of the Church, that we may do the work of an Evangelist. Does it not take a whole Church to make a minister? Well has a Wesley said, that he who preaches the gospel as he ought, must do it with his whole strength of body and soul; and he who undertakes a labour of this kind thrice every Lord's day, will infallibly shorten his life by it. He who instead of *preaching talks* to the people merely, *speaks* about good things, or *tells* a religious story, will never injure himself by such an employment. Such a person does not *labour* in word and doctrine. He tells his tale. And as he preaches, so his congregation believes, and sinners are left as he found them. Give us a place in your prayers *brethren and sisters*, that the word of the Lord may run and be glorified. Prayer is a direct appeal to Him, who holds the waters in the hollow of his hand. May the Church come boldly to the throne of grace, and adopt the language of the poet:—

"Jesus shows a smiling face,
And waits to answer prayer."

Would not our meetings be attended with greater interest if the Church prayed more for us? Would they hear so many dull sermons, and see so many deficiencies in the minister? Will not the Church think and pray for us, that we may be able ministers of the New Testament, and the pleasure of the Lord prosper in our hands. Yea as the text says the word run and be glorified, has not the gospel started. Will not the Church pray that the minister may be as delivered, as named in the second verse of the chapter from whence the text is taken. How unreasonable and wicked men are in our midst. And will this delivery be accomplished without prayer? And may the preacher keep in prayer's path. And the Church be always ready to give a reason of the hope they have within them, with meekness and fear. How much easier to preach to a praying Church, than to a cold, luke-warm congregation. Yes, I repeat, how much easier to preach to a praying Church, where, when he preaches, he feels that the word finds a lodgement in the bosom of a warm hearted Church. He finds an Aaron and a Hur in the assembly. And may the Lord help the Church to double their diligence to pray for us. So prays one who is less than the least of all saints, in this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Amen.

J. C. BEMAN.

Middletown, Connecticut, Dec. 19, 1855.

(For the Christian Recorder.)

MR. EDITOR.—The following is an answer, with preliminary remarks, to the question that came out in the Recorder dated Dec. 3d, and that is this:—"Ought ministers to be received from other denominations into our conferences, and stationed preachers in charge over us, who themselves have never been members of our church?" Suffer me to make a few brief remarks on the question that is asked by a brother—whoever he may be—in reference to receiving ministers from other denominations. The question seems to me to be an inconsistent one, because the Discipline, on that question, is plain and explanatory. I find that the old M. E. Discipline makes all provision for ministers coming from other evangelical denominations; and the A. M. E. Discipline makes the same provision in receiving, according to the usages of the church. The brother is mistaken in saying the conference received members from other denominations even without a recommendation from the church in which they were members. He has got a wrong view of his own discipline, which says, p. 84, sec. 9, "The ministers of the Evangelical churches who may desire to unite with our connexion, whether local or itinerant, may be received according to our usages." My Rev. Brothers, I did not come in without a proper recommendation; for I brought my certificate and recommendation from the church of which I formerly had the charge. That brother argues as though the bishop and ecclesiastical bodies do not act conscientiously in the administration of their government. And he further argues, that regularly ordained ministers should join the class of the church, and then be recommended from the class to the Quarterly Conference to receive exhorter's license for two years; and at the expiration of the two years, to receive local preacher's license for two years; and at the expiration of the two years, to be recommended from the Quarterly to the Annual Conference to be received as an itinerant local preacher on probation for two years; and then to be received into full connexion, to be ordained deacon for two years; and after the expiration of the two years, to be ordained elder; and now my brother says they are not foreigners nor strangers, but fellow-citizens with the A. M. E. church. My friends, brothers, and reverend sirs, I now appeal to all of your deliberate judgments, whether it would be just and right for any minister that has gone through a regular examination of his qualifications and properly ordained by the church of any other evangelical denominations, and bringing proper credentials and recommendations of his being in orders to the conference to become a member and co-laborer with them in the vineyard of Christ; or whether it would be just and right to counteract the ordination of other evangelical denominations. I will now inform my brother (or whoever it is,) how the New England Annual Conference, held in Providence, R. I., June 16th, received me. They received me for two years' probation, the bishop deciding that that was the usage of the church, and appointed me as a missionary. The brother asserted that ministers came to join merely for the loaves and fishes, and that, if they did not succeed in getting them, they run away. I would have my brother to understand, that the Conference only gave me five dollars for my year's support. This is seeking after loaves and fishes, is it? I did not join the conference for fishes and loaves, for I could have and did get them before I ever joined the A. M. E. connexion; so my brother is labouring under a mistake in that particular. I have had a desire to join the connexion ever since I had knowledge of such a body, and did apply to join under the charge of Thomas Lawrence, in Pittsburgh, Pa., some seven or eight years ago, as near as I can recollect; and the excuse then was, that the constitution and discipline did not allow him to receive persons into the connexion unless they were descendants of Africans. I am not of African descent, nor that I think it would be a disgrace to me; but these were the excuses of my Rev. Brother. The reason I offered myself again to join was, that I have seen the rights, privileges, and happiness taken from the oppressed Ethiopians; and when I looked around and seen the oppression, affliction, and deplorable condition of the Indians, I came to the conclusion that we are both fellow sufferers. My brethren and reverend sirs, I did not join the connexion to become a bishop or king to lord over God's heritage, nor to take all the loaves and fishes from my brethren.

Yours, fraternally,
THOS. SUNRISE.

P. S. You mentioned in the Recorder, the propriety of the subscribers paying in their subscriptions for the support of the Book and Periodical Concern. The reason why I have not sent the balance of my subscription is, that I have paid three dollars on it, and have not received credit for the same. I have not received more than three numbers of the Recorder since Conference, when the Rev. Mr. Moore promised to send me one every week, or every other week. T. S.

REMARKS.—Brother Sunrise will learn from the Christian Recorder, published just after the rise of the New England Conference, that all the brethren of that and the Philadelphia Conference received credit for the amounts paid by them upon their pledges. Examine the back numbers of your paper, dear brother, and you will see that you, with them, have credit for the money paid.

EDITOR.

(For the Christian Recorder.)

ON INCREASING THE NUMBER OF BISHOPS.

MR. EDITOR.—As I see so many contemplated wants at our next General Conference, I will not attempt to interfere with the wants of the church; but I will say to those individuals who express those wants, that they had better examine the following questions in connexion with their wants. *First*, Is the membership increasing or decreasing in individual churches? *Second*, Will the contemplated increase of high functionaries in the church increase its harmony and peace, or will it bring about more of a sectional feeling, and with it discord? *Third*, Are the means of support more abundant, or are they less than they have been heretofore? In the answer of some of the above questions, I think the people will have to decide, and it will be better for them to do so now, than after those wants are granted.

W. N.

REMARKS ON THE QUESTIONS PROPOSED BY W. N.

1st. In some churches our membership is decreasing; that is the possible, if not the probable state of the case: in other churches our membership is certainly increasing; these are the certain facts in the opposite direction. We refer to the minutes of the several Annual Conferences published since the last General Conference.

Our membership does not increase anything like what it would with a more efficient ministry, or the present better organized and arranged for active service.

These last two propositions may be fully accomplished by the immediate presence of a bishop in each and every district with the preachers and the people. The present salvation of the connexion as such, depends much upon the truthfulness of this statement.

2d. This arrangement will increase the peace and harmony of the church by uniting the bishops, elders and people together in the several districts, and filling them with a laudable ambition and holy zeal to excel each other in every good word and work, that they may have praise from all the churches when they meet at the end of four years in General Conference. In that assembly we will know no more of sectional feelings than what are felt at an Annual Conference when all the preachers, travelling and local, meet together from the several circuits and stations to transact the yearly business of the churches. These produce no discord at all, but rather increase peace and harmony and love between the circuits and stations.

3d. The means of support for the ministry, including bishops, elders, and preachers, increases or decreases with the efficiency or deficiency of that ministry with us, just as it does with all other Evangelical Christian denominations. This is our substantial answer to the third question, and the one that we here, in all Christian confidence, submit to the consideration of both our preachers and people, and will abide by their decision upon the subject.

EDITOR.

SCRAPS.

The Governor of the Cape of Good Hope proposed to expend £30,000 per annum in missions for the good of the Hottentots beyond the limits of the colony. This will draw out great liberality on the part of the missionary societies, that they may avail themselves of this grant.

The children of the United Presbyterian Church of Scotland have raised the sum necessary for the support of one professor at the Waldensian college of La Tour.

Among the controversies in England relative to the convocation, it is instructive to observe that the good old presbyterian principle of the admission of the laity to the Church Courts is struggling into prominence.

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

FRIDAY, JANUARY 18, 1856.

MEMBERS OF THE GENERAL CONFERENCE.

The next General Conference, according to the existing rule, will be composed of all travelling preachers whose character and standing are fair, and who have travelled four full years next preceding its sitting; and one delegate, a four years regularly licensed local preacher or minister, for every six hundred lay members returned at the annual Conference previous to the sitting of that General Conference.

This number of representatives to the General Conference is vastly too large for all practical purposes.

Moreover it will incur a most enormous expense to the members attending it, who are not well able to bear such expense. This evil may be remedied in time to come by decreasing the number of representatives, both travelling and local. There should be about one travelling delegate attending the General Conference for every ten members of each annual Conference, and one local delegate attending the General Conference for every travelling delegate to the same; thus making the number of travelling and local delegates equal. All of whom shall be elected not by a motion to that effect, nor upon ballots containing more than one name, but by regular ballotings upon a call of the roll, provided always that each individual candidate elected shall obtain a majority of the whole number of votes cast to secure his election. By an arrangement of this kind, the General Conference of 1860, four years hence, would consist of from forty-five to sixty members. This would be more than is actually necessary to transact the business of a General Conference, for thirty thousand members. Fifteen travelling and fifteen local delegates would be a number quite sufficient for all practical and economical purposes. And now what good reason can any man offer why the number should not be thus reduced, and the expenses of a greater number saved both to the preachers and the people? Wisdom demands that we study and practise economy, in the administration of and legislation for our government. The wants and necessities of ourselves and of the people both require this at our hands.

We believe in an equal representation of the preachers and the people in the assemblies of the church, and that all just and righteous ways and means should be sought, so as that we secure justice and equity to all. We hold that the annual Conference should be composed of all the travelling and one lay delegate, from every circuit or station in each district, and that the lay delegate should be elected by the Quarterly Conference—that the travelling delegate should be a member by virtue of his office, and that out of the members thus returned to the annual Conference, the delegates to the General Conference should be elected.

Other systems may be proposed, but it will be found in the end that none will prove more simple and practicable than the one now proposed. There are none but what will seem to have their advantages and disadvantages.

This one only proposes to have less real disadvantages than any other that could be suggested under our peculiar system of government, namely—our itinerant plan which the General Conference shall never have power to alter, change, destroy, or do away. It proposes the only feasible plan of giving an equal representation in the General and annual Conferences to both the ministers and laity, to secure the end of justice to all, and at less trouble and expense than any other plan. If we have failed in this our calculation, let some brother who thinks that he has a better plan, embracing all of the above stated points—one that is more practicable and just—less troublesome and expensive, give us his plan. The General Conference is at hand, and we are under a necessity of doing something in the premises. We have given our views as a starting point of discussion.

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THE PRESIDING ELDERSHIP.

REVIEW OF BRO. I. C. WEARS' ARTICLE.

The thirty-seventh number of the Christian Recorder contains an article over the signature of our distinguished friend and brother I. C. Wears, a man of more than ordinary mind, and gifted with extraordinary talent.

Minds of this description are the most competent of any in the work of leading simple and unstable souls astray by sophistry, or apparently just, but actually false principles of reasoning. This may be done in two ways. It may be done designedly and intentionally, or it may be done undesignedly and unintentionally. We claim for Brother Wears the latter, when applied to the subject under consideration. He has been pleased to favour us with an article upon the subject of Presiding Elders in the A. M. E. Church, in which he appears to give his approval to the idea of the creation of this order of ministers among us.

We will not be guilty of the act of impugning his motives, but will most conscientiously and religiously oppose the idea of the establishment of that order of ministers among us otherwise than they now exist, and every argument that favours or seems to favour their existence or creation.

We agree that if this subject is properly and profitably discussed, it must be done in the light of unprejudiced reasoning—that every Annual and General Conference reveals lamentable facts of culpable negligence in preachers having charges of failure in executing our plan, both monetary and educational—that the people are becoming disgusted and disheartened by the annual record of failures to accomplish good in these directions—that it is the duty of those making laws for the connexion to provide and establish all suitable promptings and incentives to ministers to faithfully perform every duty assigned them, and every one falling under their notice—that there is no necessary connexion between a thing and its name—that we have a fault of paying too much attention to names—that it is the nature we want, to remedy the complained of defects. In all of these statements, we do most heartily and fully agree with Brother Wears. But we do not agree with him in saying that we have nothing to do with the Popish tendency and resemblance it bears to another Christian denomination. This was the occasion of our reply to Rev. J. M. Brown, who in the thirty-fourth number of the Christian Recorder, suggested the creation of the office of Presiding Elder as it is found in the Methodist Episcopal Church in America, and in the British Wesleyan Conference. We do not agree that it is enough for us to know that the Church stands in need of something to successfully carry out the plans already in existence. We hold that she should go into ways and means to execute faithfully and immediately those plans. We do not agree that half of the members of the Church are not reached from want of industry and application on the part of ministers having the charge. We believe that a want of education, or of food and raiment for themselves, their wives and children, and mostly both of these together, the last producing the former, are causes, and principal causes of this failure. How can a man attend properly to the work of the ministry, or prepare himself by appropriate study for it, whose wife and children are suffering for bread and clothes, or a shelter from the stormy wind, and coldness of the winter? How can he study when he has not means to procure suitable books and the assistance of tutors? But this is the truthful condition of many, or some of our men, who really have it in their hearts and minds to do the whole work of Christian ministers. We do not at all agree with him that to remedy the evils of which he complains,—and we with him complain, "there should be higher offices with greater responsibilities thereunto attached." If we admit this statement to be true, we must also admit that we should have added to our present arrangement Arch-Bishops, Cardinals, and Popes. These are higher offices with greater responsibilities thereunto attached than what are now held by our Bishops and Elders, and are attached unto them. We want no higher office, nor greater responsibility than that which attaches to a Bishop or an Elder having the charge. The Brother says that "the fact is that the chances of elevation or reward in our connexion are about the same as that one should be struck by lightning. With these facts staring him in the face, an Elder finds himself in the highest position he can attain to, and if he is not full to the brim of hope to be realized beyond Jordan, knowing that he has none on this side, his energies die in him, and however long he may remain in the connexion, or remove from place to place, he is still that lifeless, useless man for all the purposes of a sterling execution of reformatory measures and plans, or the weightier obligations of Christian duties." This Brother Wears regards as an evil; to remedy which evil he proposes the creation of "higher offices with greater responsibility." This is his own language. Now we ask the Church and her ministry to be candid, and tell us plainly if we, your representatives in the next General Conference, are to create for you "higher offices with greater responsibility thereunto attached" for any such reason as that set forth in that statement of the writer? Our view of the matter is, that when an Elder's energies die in him, and he becomes lifeless, useless, without reformatory measures and plans, and when he does not perform the weightier obligations of Christian duty, because there is no higher office with greater responsibility thereunto attached after which for him to aspire, he should be altogether turned out of the Connexion without fail—teetotally, and without the benefit of clergy. All Christendom is cursed by the presence of such an hireling Priesthood. We claim that this article, taken as a whole, is a most just and powerful argument in favour of the proposition for an increase of the number of Bishops. He says, "it is not the name but the nature we want." We have a name, let us give that name the nature required, and all is right in this direction.

We ought to have noticed the fact, that Bro. Wears has said, "It must be recollected that all ministers are not Christians, or at least, not so much as to be willing to work incessantly to build up a connexion, only to enjoy the benefits of their industry beyond this life—that the chances of elevation are few—that an Elder sees this staring him in the face—that if he is not full to the brim of hope to be realized beyond Jordan, knowing that he has none on this side, his energies die in him." To remedy these evils, he says there should be higher offices with greater responsibility thereunto attached to gratify their unholy ambition and lust who seek their reward on this side of Jordan in offices and power.

If we were not well acquainted with the more than ordinary high-toned moral and religious rectitude of Bro. Wears, we should suspect him of the want of a correct standard of religion and morals. But this is not the case. We know him to be practically as sound in morality and consistent in his religious views as any one man of which we have any knowledge. The truth is, that this statement is made upon a false assumption, namely, that the end justifies the means; an error into which many honest intentioned men have fallen in all ages of this world's history, and not less of our own than others, both in the way of preaching and practice. It is not true that the end justifies the means, for we know not the end until the matter becomes a subject of experience and practice. He charges us with bringing in the relation and duties of Presiding Elders for the purpose of decoy. We are obliged to deny this assertion.

The term was forced upon us by those who are believers in the doctrine, that they ought to exist among us as they exist in other denominations who have them.

We find the world of mankind to be a race of imitative beings. And this is true in morality and religion as it is in matters pertaining to this life. There is a disposition among us to follow the white Methodist E. Church in their whole church polity, and this attempt to create Presiding Elders is a practical illustration of the fact. If white men have Arch-Bishops, Cardinals, and Popes, our people will be sure to want them; and if the Methodist Episcopal Church has them, our people will be sure to have them. We are a people who naturally love to kiss the rod that oppresses us.

If the M. E. Church had no such office as that of Presiding Elder, our people would have none, and we should not be plagued to write articles opposing the introduction of that order of ministers in the A. M. E. Church. We have followed them in having Class leaders, Stewards, Deacons, Elders, Bishops, prayers, ceremonies, and practices, good and evil, from our beginning until now. Shall we proceed any farther? have we not followed them quite far enough? The Father above us knows that we have, and much too far. God forbid that we should follow them any further in the creation of lords and masters over us—we have a full supply. We have written this review solely for the purpose of clearing away the brush and underwood from Brother Wears' otherwise very ably written article, and not to provoke controversy.

The arguments of Brother Wears fail to show a necessity for the creation of another order of ministers in the A. M. E. Church. But all of those points in which we agree with him, are both just and most powerful reasons for an increase of Bishops. We want a Bishop for each and every District, who shall have the special charge of a district four years in succession, from the General Conference being appointed to that charge by this body. Through this means all the work required may be performed without the additional order of Presiding Elders. We increase the number of Elders at the annual Conferences, and why should we not increase the number of Bishops at the General Conferences, as the wants and necessities of the Church may demand? We increase the number of Elders oftentimes when they are not wanted—when there is no real necessity for them. Nevertheless, it costs the people nothing less to support an Elder than what it does to support a Bishop. Now, if we can afford, as we do, to increase the number of Elders yearly, whether they are or are not wanted, and that too without reference to the subject of support, we may most justly increase the number of Bishops when we have need of their services. The time is now upon us when we have need of that service.

While the arguments of Brother Wears fail to show the utility of creating another order of ministers, they do not fail to show the utility of increasing the number of those already created. Upon this last named point he has most happily succeeded.

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QUERIES UPON THE SUBJECT OF RECEPTION OF MINISTERS FROM OTHER DENOMINATIONS.

The thirty-sixth number of the Christian Recorder has a subject with this caption, "A serious question to be settled by the A. M. E. Church." The question is this, "Ought ministers to be received, from other denominations into our conferences, and stationed preachers in charge over us, who themselves have never been members of our church?"

Upon this suggestion, we are asked the following questions. First. Is it necessary that a man should be a member of the A. M. E. Church to qualify him to take charge of a church, a circuit, or station in the A. M. E. Church Connexion? We answer yes, this should be an invariable pre-requisite to a man's becoming a preacher in charge. Otherwise how could he possess the necessary qualifications to perform the varied duties of his office.

The pastor wants experimental knowledge in the discipline and government of the church before he can rightly and justly apply it to others. It is only practice that makes perfect in the performance of any of the duties of life, and even with many years of faithful practice in any one given direction, few men attain to anything more than a certain aptness in the habit of doing a thing; how much less then must he attain who has nothing more than an imperfect theory without any practice? No man is competent to the task of governing who has not learned the art of being governed by the very system of laws that he is required to govern others. This rule hath its foundation in the constitution of the human mind.

Question second. Must a man in good standing in an evangelical church pass through all the offices of a probationer, and graduate through the Quarterly Conference of the A. M. E. Church to become a member?

Answer. He should not be required to do all this in order to become a private or lay member of an individual church or society; but he should be required to do all of this in order to become a member of an Annual Conference, excepting being placed upon six months' probation in that church to become a lay member of it.

Question third. Must he join the Annual Conference—travel two years, and if accepted by the Conference, then be reordained, and officiate as a deacon two years before he can be ordained an Elder? and is he not subjected to the vote of reception after all these steps have been taken, and does this action make null and void all the trial the minister has passed through in the church where he has been an acceptable member for many years, and a regularly ordained minister? This statement involves several questions, all of which we answer in the following statement. At the time when the supposed minister presents himself to the Annual Conference, it is supposed that he has previously become a member of one of the churches—that he has been recommended by that church to the Quarterly Meeting Conference—that the Quarterly Conference has licensed him to preach upon that recommendation, and the good credentials he shows them of his former ministerial standing in the church whence he came, to give license to preach being the highest extent of power in the Quarterly Conference—that he has been recommended by the Quarterly Conference to receive not reordination but to take upon him our ordination vows, and to be received into that Annual Conference upon trial to become a member of that body—and if he wishes to become a travelling preacher—it is supposed that he has brought an additional recommendation from the Quarterly Conference for this last named purpose. Now having joined the Annual Conference under the above stated circumstances, he should immediately receive the ordination vows by which he is duly authorized forthwith to exercise his ministerial functions, and just at this point his probationship for to become a member of the Annual Conference, and if he desires it a member of the travelling connexion, commences.

Being an elder, he may marry, baptize, administer the Lord's Supper, &c. during the time of his probation.

This does not make null and void; but is an acknowledgment of his ministerial functions.

Question fourth. Is it necessary for an Elder of an evangelical church, one that the A. M. E. Church acknowledges to be such, to graduate through all the steps named in the thirty-sixth number of the Christian Recorder, before he becomes a member in full connexion in the A. M. E. Church? We answer that it is highly necessary both for the Church and that minister. It is necessary for the Church that he may become practically acquainted with her doctrines and discipline, and learn to love and obey them before he makes an attempt to enforce love and obedience upon her members. No man should rule, or be appointed to rule in a Society where he has not been a lay member.

It is necessary for the minister. He will have need of this practical acquaintance with our government, doctrine and discipline. He is coming purposely to become a ruler, a judge, an administrator of law among us—more, he is coming to be a legislator and governor with us. A minister among us is at one and the same time, a legislator, a judge, and a governor—filling the legislative, the judicial, and executive departments of the government in the same person. No amount of education, or acquired ability, added to the most powerful intellect, without practice, can qualify a man for a just performance of the duties of these three offices. We make the assertion without hazard, or the least inkling of fear in meeting with a successful contradiction. It is a subject of doubt with many, whether practice added to literary attainments and a powerful intellect will qualify a man for the performance of the duties of these three offices at one and the same time. How much less must he be qualified to perform them without practice under them.

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GOVERNMENTAL REFORM.

Mr. Editor.—I wish now to call the attention of the Brethren to the present state of things in our Society. You are aware that our fathers, when they braved the storm for religious liberty, established a church founded on Apostolic principles. Pure and undefiled religion was their object. Those devoted men had wisdom enough, and piety enough at once to resolve, that what was injurious to religion could not be beneficial to them. The nature and design of the general rules will speak for them and to our shame, and if we are not very careful, we shall not be able to transmit a Methodist Society, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. There can only now be a distant resemblance between the first Methodists and the present, our people having not only left the first principles of the doctrine of Christ, are also leaving the first and the last of Methodism. My Brethren, only consult the records of the Methodist Church, and they will testify in favour of the awful truth, that the Methodist Church has fallen from her higher and better condition, no longer marking the footsteps of the fathers. Compare the present condition of the Church with the past early days of Methodism, then if you wish light thrown upon the subject, read the history of the Rise and Progress of the Methodist Episcopal Church. My Brethren, it is a fact, too well known to need proof that we have left the old land marks. Look at the general state of things in our church, for instance. Let us take a view of the general rules of our Societies. Are our members governed by them? There is reason to fear the Church has suffered exceedingly for want of proper attention to those rules. Where will you find more fashionable vices or neglect of duty more than here? First, in the discipline lies the strength of the Church—let this die and the Church dies. Let the discipline cease to be silent, and the Church lives. Cover every inch of our ground with well qualified teachers if possible, and let them know that they are under obligation to obey. It has become quite fashionable among us for our brethren to do as they please; they act as if they were above the law of the Church as long as the spiritual [illegible] are suffered to act as they please. What can be expected of the people? our rights and duties are equal. Doing as we please has been the cause of much evil in our church, and therefore, if it is to be left to the discretion of our ministers and people, whether they will or will not obey the general rules of our church, we are not likely to accomplish much good. The general rules laid down have decided who shall continue in our church and who shall not continue in it; they who please to consult them will see that they are pure, and I hold they are binding on all in order to maintain the purity of both clergy and the people. Let the fountain be pure and the stream will be pure also. Yours most respectfully in favour of a general reformation in the Church. W. MOORE.

* * *

(Correspondence of the Christian Recorder.)

Mr. Editor.—Is it logical, if a ship is about to sink under one ton burden, for those who may be interested to add another ton to prevent the catastrophe? or if a man has one leg broken, and can scarcely get along, for his friends, with their pretended sympathy for him, to break the other to assist him? I think you and every candid man will answer it is not. Now, sir, this is the true position of our wide-spread connexion. We are sinking under the burden which we already bear as a connexion; and yet our pretended friends want to add to our already heavy burden double. First, we have a book concern which must be supported; and the connexion should do it, for there is no others to do it; and, thank God, there are many that say it shall be done, which we are glad to hear. But talk is but talk, but money buys the land; and we want money to support the Book Concern, as, without it, it must fail. Secondly, There is our superannuated preachers' fund to be kept up; which the connexion must and ought to do; for they are the ones, if any, that have been benefited by the labours of our fathers; and there are no others to be looked to for support in this important case. Thirdly, We have the cause of missions attached to our connexion, which must be cared for, and on which the salvation of many precious souls depend; the connexion is expected to lend a helping hand in this matter. Fourthly, We have attached to our various churches the Sabbath-school enterprise. The future glory of the church and ministry of our wide-spread connexion, from whom the light of revelation is to be poured forth from the holy rostrum of God's house; and this demands our utmost attention; as a connexion we must see to it, that the blood of our young men and women does not cry at our heels for justice for our neglect in this matter; for they must be in some degree supported. Fifthly, We have a general superintendency to support, with the ministry, their armour bearers, connected with them. The honour of the connexion is deeply involved with them, and they ought to be supported decently, in order that they may without embarrassment go forward to do the work the Lord hath called them to perform without favour or affection to man, and administer the laws of the connexion as one man, without partiality to father or mother, old or young, rich or poor, tea or coffee, bread or butter. These, with many more things, are the burdens under which we are sinking for want of means to sustain them at present; and I see no alternative but we must drown without something is done to lighten our burdens. In this situation we lie, unable to move a peg, and crying for help. And some of our dear brethren, feeling a great sympathy for themselves and us, want to add to our burden thirty-three bishops, or the presiding eldership, as it is turned out to be; for it is the same rabbit that leaped out of the bush. And I would again ask is it logical or good common sense; for they must be supported by the same connexion that is burdened with all the rest that we have been speaking of. It is but right they should be supported too, as well as the rest, provided we had them; but as we have not got them, there seems to be neither reason nor need that we should add them. But say some, they are necessary to the removing of the ministers in the intervals of the conference. Sir, you must excuse me; I had like to have said, as did Moses, "If these things be so, blot my name out;" but it would be getting rid of me too easy. Therefore, if I am a man that troubles Israel, as my soul liveth, I will not leave yet; for I, like Sampson, hope to do the cause of inconsistency more harm at the end than I have done in all the days of my life. But sir, without any further reasons, the above are sufficient to show that we are not ready for them now. If they are necessary, we are not prepared to receive them, nor to support them, with the Book Concern and other things which are demanding our attention at present. Therefore, if we take additional responsibility, we must inevitably drown, and there is no help for us. But as to the order of presiding elders being necessary for the removing of the ministers in the intervals of the Conference, we are not ready for them in view of that particular. We, as ministers, are too far apart from each other. There is not union enough amongst us; we want more Bible religion amongst us; we are too jealous of each other; we do not think one's interest is the other's, as we should do. I am aware there are some honourable exceptions always, but I mean as a general thing, these principles are wanting amongst us. I have nothing to lose, thank God, but everything to gain, so the truth must out its way. But the question is asked, what shall be done when a charge or complaint is preferred against an elder in charge. I concur with the suggestion in answer to this question, (in the last number of the Recorder,) with some little addition, to wit, that the elder shall also have power to put a steward in the chair, if he, the elder, shall at any time be compelled to bring a charge against one of his members, let it be either officer or layman, of the church over which he may preside. This, sir, is my mind on the subject, so far as I have examined into the matter. I give it without fear of successful contradiction. Take it for what it is worth. I want more light on the subject; if it is in the west, let us have it in the east also, for it is much needed. But if the wolf is nigh, let us meet him at the threshold and challenge him on his own ground; for the time has come when we must have freedom of speech, religiously and also politically. Yours, in haste, J. P. TURNER.

New Bedford, Dec. 20th, 1855.

* * *

ON THE UNITY OF THE CHURCH.

Mr. Editor,—Sir, having in your last number, we hear, a voice for union in the A. M. E. Church, I will take the liberty of commenting on the subject. By way of inquiry, with all due respect to the writer of the same, our fathers truly laid the foundation of our wide-spread connexion in union. And there ought not to be the shadow of the appearance of disunion amongst us. But alas, it is too true to be made a joke of—the hydra-headed monster is to be seen in our midst, and may I not say even too much apparent in the very front of our ranks. According to the present arrangement of things as they exist, although it may not be designedly—yet in my humble opinion it is among the many other oversights that hath befallen us if so. Now is the time to correct the error. Then I would ask are we not all under one general superintendency? Do we not belong to one common brotherhood? Is not the interest of one part of the connexion the other's interest? And are our bishops equal and coequal with each other? If so, can there not be a plan by which this principle of union may be more clearly developed? then what is it? cannot one Bishop right a wrong in one part of the connexion as well as another? Is not the south interested in the north and west with the east? If so, then let us meet every brother upon a level on our conference floors, with this exception, that no brother belonging to another conference shall appear as counsel in any case of trial that belongs to a district of which he is not a member. Nor should he be a committee, or allowed to vote on a district matter. But otherwise let them have all the privileges growing out of that union which our fathers founded—in our connexion in 1816—and then we will not let the mere value of dollars and cents separate us. I am aware, sir, that this is a delicate point, and it is thought by some a dangerous one. But something must be done, and we have got to do it; and a sacrifice must be made to effect the great and important object, and if I should be the sacrifice in this particular, amen to it. So must it be. Yours, for union in the A. M. E. Church. JOSEPH P. TURNER.

New Bedford, Dec. 29th, 1855.

* * *

BISHOP'S NOTICE.

Notices of the Philadelphia District Annual Conference.

The Philadelphia Conference will meet on the last Saturday in, or 31st day of, May, 1856, at 9 o'clock, in the A. M. E. Bethel Church, on Sixth street, below Pine street. Punctual attendance on the part of the members is requested.

P. S. Also, the New England District Annual Conference will meet in the city of Boston, Mass., on the 21st day of June, 1856, at 9 o'clock. The elder in charge will notify us of the number and street.

Each district will strictly attend to their financial duties as usual.

All persons wishing to communicate with me must direct their letters to Chatham, C. W., post-paid, until the middle of the month of April. WILLIS NAZREY.

Chatham, C. W.

* * *

ON BISHOP NAZREY'S PLAN FOR CREATING A FUND TOWARD THE SUPPORT OF THE BOOK CONCERN.

Mr. Editor,—Dear sir, I fully concur with the plan suggested for the support of the Book Concern, with some little addition, viz: three dollars a year for the support of the minister,—and his salary, making a total of three dollars and thirty cents per year, and that to be paid weekly, in order that the stewards may be able to state quarterly the amount necessary if any to make up the deficiency; and this too, to be included in the steward's duty. And the payment of which also to be one of the necessary requisites to constitute a good member, having all the rights and privileges of the same, to wit: the sacrament, the right to bring a charge against another, and to make them legitimate witnesses in our ecclesiastical courts, and admittance into our love feast, &c., the right of form of trial, and other privileges. But in neglect of which they shall be liable to be dropped as other probationers. I am aware that some of our friends tell us, that this plan would not do in large cities, for they would soon overpay the minister. I answer let the overplus be put into a fund, for the support of those ministers that have to labour where the people are not able to support them; and they, the ministers, do not get their support. By so doing, we shall fulfil that which is involved upon us, namely, let the strong bear the infirmities of the weak. But, nevertheless, we must contend for the latter as necessary to our wants, for we want an intelligent ministry, and in order to that they must be supported, or they cannot become intelligent. And if so, and they are not supported, embarrassment will necessarily be a preventive of a development of what he may have. And I think that any minister who will teach a people contrary to this through his false sympathy should be dealt with as in teaching any other false doctrine, and according to discipline, (see page 94) in answer to question third—for it is evident, that one reason why our ministry have made so little progress in literature, and other knowledge, is because they have been so badly supported. But I must blame the ministry in this matter, for some of our ministers have, in days gone by, boasted that they did not preach for money, which will do very well so far as it will go. But I would ask, what minister is he that is fit to preach the gospel to others, when at the same time, he wont provide for his own house. I will answer none. And the same reasons why they will still remain unintelligent will be because the people do not support the ministry as they should do. There are honourable exceptions always: yet they say give us science. But I would ask what would a man with the science of a Cicero do, if his family had to mourn for bread while he preached to the people of a cold heart in this matter! Give us support for the ministry, and then we shall have a progressive and a living ministry, and our Bishop will not have to decline travelling, in consequence of not having means to travel. And then our young men, if God has called them to the work of the ministry, will see the utility of their studying to show themselves master workmen—and not drones in the hive. We want a plan by which a minister among us shall get his salary without contending with the people for it, and then his mind will be free when he goes to preach the gospel to his people. Yours in Christ, JOSEPH P. TURNER,

New Bedford, Dec. 11th, 1855.

* * *

(For the Christian Recorder.)

BROTHER CAMPBELL,—It has been some time since I have spoken through the columns of your paper, only but for want of time; though, as I expect in a few days, to communicate a short epistle, I shall be somewhat short with the present one.

Brother Campbell, having received the box of books you sent me, after nearly three months' delay; and, in looking, or after a due examination, I found a number of the Recorders, of the 33d number; and while reading over one of its numbers, or columns, if you please, my eyes caught upon, or was attracted, to a piece headed thus: "Proposed change in the Christian Recorder:" hence, I entered into a scrutinization of the proposed plan; and, so doing, I find that the committee recommended the suspension of the Recorder, and to have, in its place, a monthly magazine. Now, Brother Campbell, I have several reasons or objections to the plan proposed; and the first one is, that I have obtained a considerable number of subscribers to the Recorder, and have pledged my word that the paper would be sent to them this time, and they would not be disappointed, as they have been in former days: this is one grand objection. The second objection is, that I do not believe that it will suit our people for the present; and this is another good reason that I hold. My third inquiry or objection is, that the general conference ordered the issuing of the Recorder; and hence, I find no place in our discipline, authorizing or investing such a committee, created by the general conference. These are my objections; and I think they are tangible ones, too; and, by the way, I think it altogether unnecessary to make any change until the general conference meets.

Yours, for the cause, and the spread and extension of the Recorder, ELISHA WEAVER.

NOTICE FROM BISHOP NAZREY TO PREACHERS IN CHARGE.

The preachers in charge of Circuits and Stations, in the Philadelphia and New England Districts, will notify the delegates to attend the General Conference at the time and place appointed, in accordance with the discipline, page 62, paragraph 3d.

Section 7th, page 23, has called forth many inquiries as to its meaning, to which I would say, that it will be best for each elective department to collect means enough to send their delegates out and bring them home again, and those who are near the seat of the Conference will bear the incidental expenses. WILLIS NAZREY.

NOTICE TO THOSE PLEDGING DONATIONS FOR THE SUPPORT OF THE CHRISTIAN RECORDER.

We do hereby request those brethren who subscribed their names, in the Philadelphia and New England Annual Conferences, to pay the sum of ten dollars towards the support of the Christian Recorder for one year, upon the plan of Rev. Peter Gardener, to forward the same, or at least a goodly portion of it, to the Book Committee, as we are now in immediate want of it, to aid us in the prosecution of our work in publishing.

Send in your money letters or drafts, directed to us, the Editor and General Book Steward. You shall have credit, through the paper, for all amounts thus forwarded. We do sincerely hope that the brethren of other Conferences will show themselves to be men in this matter, and send us their pledges.

Brethren, shall the Christian Recorder live, or shall it die? Be pleased to answer this question.

THE LORD'S FREE-WILL OFFERING.

The Lord's Free-will Offering is a donation which was asked for by the Book Committee, at the time of the celebration of the act of incorporation of the Book Concern. The call was made for the immediate benefit and relief of the Concern. A number of our ministers responded to the call. This they did most nobly. But there are many from whom we have not heard one word; and of course you know from whom we have not received a penny.

Whole Conferences have passed us by. New York Conference barely escaped, by the generous heart of Rev. Denton Dorrel, of Newark, N.J. Ohio, Indiana, Canada, and Missouri Conferences, have done nothing.

Brethren, come over and help us. Remember, that in so doing, you will be helping yourselves. We wait your reply.

* * *

MARRIED.

On January 1st, 1856, by Rev. J. P. Campbell, Mr. William Thomas to Miss Catherine Ann Keys, all of this city.

* * *

Donation to the Christian Recorder.

Rev. James A. Shorter, elder in charge of Ebenezer Church, Baltimore, Md., has forwarded us the sum of $10 00, toward the support of the Christian Recorder, until we meet in the general Conference.

Brothers in the ministry, will you, in the name of the Lord, do likewise? We want your help, your aid, your assistance. Come over and help us!

Monies received to this date.

Rev. Wm. M. Watson, on account, $1 00; Brother Jeremiah Young, on account, $3 00; Rev. J. A. Shorter, donation to the Christian Recorder, $10 00.

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters, throughout the United States.

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☞ TERMS MODERATE.

INDIGESTION.

All writers on indigestion, from the time of Celsus, have laid down general rules or maxims, the observance of which is calculated to render digestion more easy and perfect.

According to Sir Henry Holland, one of the best as well as latest writers on this subject, the most important of these maxims are the following:—

1. That the food should be well masticated.
2. That the stomach should never be filled to a sense of uneasy repletion.
3. That there should be no urgent exercise, either of body or mind, immediately after a full meal.

The importance of proper mastication has been long generally recognised, and might have been inferred from the existence of special organs for this purpose in some form or other, in all animals that eat solid food.

By mastication, the food is ground down and intimately mixed with saliva. The trituration of the food allows the gastric juice to act speedily on every particle of it on all sides, and so hastens that solution of it in the stomach in which stomach-digestion essentially consists. The chemist imitates the process when he grinds down in his mortar any hard and sparingly-soluble substance which he wishes to dissolve. The bird that feeds on hard grains, by an instinct more unerring than man's reason, swallows pebbles to increase the grinding power of its crop.

If the food be tough, and so escape proper trituration, or if it be swallowed in large morsels, through which the gastric juice cannot readily filter, it is dissolved in the stomach much more slowly, and tends to cause uneasiness of the stomach and all the other evils that result from slow and imperfect digestion.

There has been much difference of opinion respecting the uses of saliva. The first and most obvious use of it is, to lubricate the mass of food in the mouth, and so make it more easy to swallow. The quantity of saliva is in great measure determined by the need of it for this purpose. The more liquid the food, the less, *cæteris paribus*, is the secretion of saliva. The saliva must also serve to keep separate the particles of the triturated food, and thus expose them more fully to the action of the gastric juice.

Liebig, considering the great disposition which saliva has to froth, has rightly remarked, that it must convey into the stomach atmospheric air, and has suggested that a certain quantity of air, or rather of the oxygen it contains, may contribute to set in action, or promote the digestive process.

Besides these mechanical uses saliva has a chemical action on the starchy principles of the food. It has no solvent or digestive action on albuminous substances, but, like the pancreatic juice, it promotes the transformation of starch into sugar,—the first step in the series of changes which starch can undergo in the animal body.

Seeing that proper mastication may contribute to digestion in various ways, it is obviously important, as regards digestion, that the organs of mastication be in a sound condition. If many of the teeth be wanting, the food may escape proper trituration. If the teeth be filthy, or be much decayed, the saliva, always prone to decomposition, very readily becomes fœtid; and the food intimately mixed with this saliva, like food tainted in other ways, is apt, in persons of weak digestion, to offend the stomach, and to undergo in the stomach common putrefactive changes, thus causing all the discomfort that arises from surfeit.

The second maxim, "not to fill the stomach to a sense of uneasy repletion," is more important than the maxim we have just considered, and more frequently broken. In the middle and upper classes of society, indigestion is too often, as a humorous writer termed it, "the remorse of a guilty stomach." The appetite is indulged, and more is habitually eaten than is required to nourish the body, or than the stomach can long continue to digest. The consequence is, that the stomach suffers, and that superfluous matters, including the hurtful products of imperfect digestion, pass into the blood, disorder the processes of nutrition in various parts of the body by polluting the nourishing stream, and often cause permanent change of structure in the arteries, and in the liver and the kidney, which serve to eliminate the superfluous matters from the system.

The sufferings of the stomach itself are but a small part of the ailments that habitual over-indulgence of the appetite brings on. Not unfrequently a vigorous stomach digests much superfluous food for a long time without pain or uneasiness, and the penalty of the indulgence is paid in occasional fits of the gout, or, more remotely still, in the various ailments that result from those permanent changes of structure that high living tends to bring on.

Experience has shown, that uneasy digestion more frequently results from excess in the quantity of food than from any fault in its quality,—a circumstance which our present knowledge of the process of digestion enables us fully to explain.

The gastric juice, out of the body, will dissolve the various kinds of food; but, as Spallanzani long ago remarked, it will dissolve only a limited quantity of any kind. When this limit is attained, the solvent power is expended. The digestive power may be restored to a certain extent by the addition of water or of free acid; but, to dissolve much more of the food, there must be a fresh quantity of the juice.

The stomach at any time can furnish only a certain quantity of gastric juice. If more food be eaten than this can dissolve, part of the food is imperfectly digested, and causes uneasiness of the stomach; and often the undigested food, as Dr. Beaumont has shown, excites in the mucous membrane an erythematous inflammation, which prevents the proper nutrition of the membrane and the restoration of the expended power.

Eating too frequently is equivalent to eating too much. When the power of the stomach is expended, it is gradually restored, like the intellectual power of the mind or the mechanical power of the muscles, by the nutrition of the organ on which it depends. For this restoration of power, whatever be its kind, an interval of rest is necessary.

The absolute quantity of food required to nourish the body varies greatly in different persons,—partly from inherited peculiarity of constitution, partly from habits of life and other conditions. The supply must equal the demand, so that no positive rules as to quantity can be laid down. In some persons, without any peculiarity that constitutes actual disease, the waste of the body is much greater, and what is eaten is less perfectly assimilated, and more food is consequently required than in others. The rule, therefore, laid down by Dr. Holland, not to fill the stomach to a sense of uneasy repletion, is much better than any positive rules as to the quantity of food. The quantity of food should clearly never be greater than the stomach can easily digest.

The third maxim, "that there should be no urgent exercise, either of body or mind, immediately after a full meal," merely enjoins obedience to a natural tendency, which man has in common with other animals. All alike have a disposition to rest when the stomach is full. Digestion requires an additional flow of blood to the stomach and an expenditure of nervous power, and goes on more slowly when the means of its support—the nervous influence and the blood—are needed elsewhere. Men who earn their living by bodily labour, and have digestive power to spare, may often violate this rule with impunity, but studious men, and men of feeble digestion, can seldom do so without aggravating their ailments. The work of digestion is quite as much as the system can well do at a time.

It is also important to easy digestion that the meals should be taken at proper times. With regard to the absolute time of meals, much depends on habit; and this again is often determined by the custom of society or the needs of business. The man of business, to avoid working immediately after dinner, must dine late; the idle man must often dine alone, or he must dine late. Our legislators, who do their work at night, and people of fashion, who visit at night, must have little sleep, or they must breakfast late, and consequently, dine late. They are hardly free agents in the matter, as long as they follow the business, or enter into the social amusements, of their class.

The following rules are, I think, the best that can be laid down on this point:—

1. That the substantial repasts should be separated by an interval sufficient to allow the stomach to recruit its power.
2. That abstinence from food should never be so protracted as to induce a sense of exhaustion. Exhaustion from fasting, as from other causes, weakens the digestive power. If, then, the interval between breakfast and dinner be long, a light luncheon should be taken; if the dinner be in the middle of the day, a light supper should be taken.
3. A third rule is, that the last heavy meal should be some hours before bed-time.

The process of digestion, when it is easy and the food was required, favours sleep. But sleep renders digestion slower, and thus prolongs the irritation which uneasy digestion sets up; and the digestion of a heavy meal, by causing uneasiness in the stomach, and by furnishing superfluous or noxious matters to the blood, when from the greater slowness of respiration and secretion these are less readily consumed or excreted, often disturbs the sleep.

As Dr. Holland has remarked, much harm is done in this way by the lateness of the present fashionable hour of dinner. This is well suited to persons who are to spend great part of the night in the House of Commons or at a ball, in whom it prevents the exhaustion that would otherwise result from many hours of excitement; but it is a source of much mischief to persons whose occupations call them up in good time in the morning, and who must, consequently, spend their nights in sleep.

The food allowed to dyspeptics should not be too much restricted as to kind. The body requires a great number of principles for its healthy nutrition, and, unless these are furnished, the incessant waste of the body cannot be repaired. If the diet be too much restricted, some principle or principles may be wanting, which although entering only in extremely small quantity into the composition of certain tissues, may yet be required for healthy nutrition.

The error most commonly committed on this point is to debar the patient from vegetable food. Persons who eat freely of milk, which seems to contain all the nourishing principles of both animal and vegetable food, may abstain with impunity from fresh succulent vegetables and fruits; but persons who eat sparingly of milk, as dyspeptic persons often do, from inability to digest it, cannot long abstain from succulent vegetables, or their preserved juices, without falling, in some degree, into that faulty state of nutrition that constitutes scurvy.

The best diet is, generally, a mixed diet of animal and vegetable food; and this may be sufficiently varied, without including the more unwholesome articles of the two classes.

Persons of weak digestion should abstain from veal and pork, and from all salted, dried, or smoked meats, which experience has shown to be particularly hard of digestion.

They should also abstain from new bread, which is apt to ferment and expand in the stomach: and from peas, beans, and other vegetables which are hard to digest and have an especial tendency to cause flatulence. With such restrictions as to the kind of food, and with the restrictions as to quantity which I have before mentioned, the patient may generally be allowed to follow his own desires.

On the question of drinks it is still more difficult to lay down positive rules. Much has been written of late respecting the effects of alcoholic drinks, and opinion is still divided on the use and abuse of them. The following points seem, however, to admit of no reasonable doubt.

1st. That alcoholic drinks, by the stimulus and support they furnish, are of great service in various diseases attended with exhaustion or depression; or in which there is inability to digest solid food.

2nd. That the habitual use of them in moderate quantity is often beneficial to persons whose occupations are exhausting or depressing; or who have long been accustomed to such stimulus.

3rd. That by the mass of mankind, high and low, they are drunk to injurious excess.

In persons who suffer from indigestion, if taken at all, they should be taken in very moderate quantity, and only at the time of meals, or soon after. If taken when the stomach is empty, they stimulate the stomach when it has no work to perform, and are absorbed more rapidly, and are consequently more apt to cause disorder in the head and elsewhere than at other times.

The quantity that can be taken with advantage, or without injury, varies greatly in different persons, according to the constitution, the size of the body, the mode of life, and the previous habits. Any quantity is hurtful that oppresses the head, or makes the skin hot, or disturbs the sleep.

The effect of the different fermented drinks, when taken to excess, differs greatly.

The distilled spirits do the greatest direct injury to the stomach and the liver. The victims of spirit-drinking frequently die of organic disease of the stomach, or of that disease of the liver which is here fitly called the gin-drinker's liver; but they suffer little from gout.

The heavy malt liquors, probably from the greater dilution of the spirit, have little disposition to inflame the stomach or the liver, but have an especial tendency to bring on gout. No men are such melancholy victims of gout as men of the lower classes in London, who make their hard work an excuse for drinking enormous quantities of porter.

Wines are free from the strongest objections to both these classes of drinks. They have much less tendency than spirits to damage the liver, and much less tendency than malt liquors to bring on gout.

All seem to be intoxicating in proportion to the quantity of spirit they contain. All, therefore, if taken to excess, injuriously affect the brain.

These leading facts respecting the different effects of alcoholic liquors, may serve, in some degree, to guide us in prescribing one or the other of them.

Spirits, and the drier wines, are best suited to gouty persons, or to men in the middle of life who are of gouty families, or whose mode of living disposes to gout,—persons who would do well always to abstain from heavy malt liquors.

Malt liquors, from containing more of the elements of nutrition, are especially suited to agricultural labourers and others whose work is hard, and whose diet is scanty and not sufficiently varied.

The liquor that is most generally wholesome is wine.

Tea and coffee are not open to the same objections as fermented drinks, but they are doubtless commonly taken to very injurious excess by nervous or excitable persons in the upper and middle classes, who do not counteract their influence by bodily labour.

If harm be done by improper food and drink, harm may also be done by improper physic, or by physic taken at improper times.

On this point, much good advice may be given by a medical man who knows the nature of the disorder he is called on to treat, and the kind and degree of influence which his remedies exert.

We have now considered at some length the various disorders of digestion. It may be some comfort to persons who suffer from them that a stomach easily disordered may be the means of preserving them from more serious ills. Persons in the middle and upper classes of society who have strong stomachs generally abuse the gift,—eat and drink more than the system requires; go on doing this for a time with seeming impunity; but pay, at length, the full penalty of their over-indulgence, in gout, or in some of the more serious ailments that result from the changes of structure in the different tissues which over-indulgence at table tends to bring on. The man whose stomach is easily upset is early taught to avoid such excesses, and so escapes the penalty. I believe it would be found that, in the middle and upper classes of society, a large proportion of those who attain an advanced age are in some degree dyspeptic.—*Selected from "Budd on the Stomach," recently published by Messrs. Blanchard & Lea, Philada.*

FASHION—WHAT SHE DOES.

Fashion rules the world, and a most tyrannical mistress she is, compelling people to submit to the most inconvenient things imaginable, for fashion's sake.

She pinches our feet with tight shoes, or chokes us with a tight neck-kerchief, or squeezes the breath out of our body by tight lacing.

She makes people sit up nights when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing.

She makes it vulgar to wait on ourselves, and genteel to live idly and uselessly.

She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasure, and interrupts our business

She compels people to dress gaily, whether upon their own property or that of others; whether agreeable to their circumstances, or the dictates of pride.

She ruins health, and produces sickness; destroys life, and occasions death.

She makes foolish parents, invalids of children, and servants of all.

She is a tormentor of conscience, despoiler of morality, an enemy of religion; and no one can be her companion, and enjoy either.

She is a despot of the highest grade, full of intrigue and cunning; and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, voluntarily have become her obedient servants and slaves, and vie with one another to see who shall be most obsequious.

PROVIDENCE.—"I could write down twenty cases," says a pious man, "when I wished God had done otherwise than he did; but which I now see, had I had my own will, would have led to extensive mischief."

CHRISTIAN RECORDER,

OF THE
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☞ Devoted to Religion, Morality, Science and Literature. ☜
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No. 203 Lombard St., Philadelphia.

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A liberal discount made to those who advertise largely.

THE ECHO AND THE INQUIRER.

Tell me, sweet Echo, tell me why
This mortal frame must droop and die;
Why was the flower of Eden blighted?
Say, was the God of Eden slighted?
Echo—Slighted, slighted.

Slighted! and why? oh! Echo, tell,
Why man thus slighted God, and fell.
Was there some wish ungratified?
Some joy unfelt? some hope denied?
Echo—Some hope denied.

It cannot be; when angels came,
And claimed, with man, a kindred name;
When Eden's bowers were bathed in bliss,
Could hope still whisper more than this?
Echo—More than this.

What, more than this! and is it true?
Surely, thy voice is faithless now.
When Love embalmed each path he trod,
Did he want more? to be as God?
Echo—To be as God.

Oh, fatal hope! could human pride
Extend its wings so far and wide?
Whence came the wish? from whence the thought?
Was it his own, or was it brought?
Echo—It was brought.

And brought by whom? say, who could be
To man so deep an enemy?
Who could to such a deed impel?
It must have been some fiend of hell.
Echo—Some fiend of hell.

And did he to such counsel yield,
And perish on the battle field,
And brave his God and madly sever
The holiest tie, and die forever?
Echo—Die forever.

What awful words? say, Echo, say,
Does there not dawn a brighter day?
Will there arise, on this dark night,
For Adam's race, no morning light?
Echo—Morning light.

Speak, speak again; what did I hear?
What fell upon my listening ear?
No morning light! or, didst thou say,
For man there dawns a brighter day?
Echo—A brighter day.

And where, sweet Echo, dost thou trace
These wonders of redeeming grace?
To such a faithless, wayward child,
Oh! say, could God be reconciled?
Echo—Be reconciled.

And is it true? and can this be?
In heaven a friend to plead for me?
To pluck from death the burning brand,
And bear me to a happier land?
Echo—A happier land.

Who stooped for fallen man to plead?
Did some bright seraph intercede?
Or Love, to stay the avenging rod,
Send down from heaven the Son of God?
Echo—The Son of God.

And did he quit his throne of bliss,
To wander in a world like this?
To bear our sorrows, feel our pain,
That Eden's flowers might bloom again?
Echo—Might bloom again.

Oh, how thy answers soothe my fears,
And still my sighs, and dry my tears;
Then is there yet, for Adam's race,
Instead of wrath, a throne of grace.
Echo—A throne of grace.

And may we at this throne appear,
And throw aside each trembling fear?
And will he to the sinner give,
This gracious answer, Sinner, live!
Echo—Sinner, live.

Then is it true, beyond the tomb,
This blighted flower again shall bloom,
In fields of bliss, where angels dwell!
Enough, sweet Echo! Fare thee well.
Echo—Fare thee well.

(Correspondence of the Christian Recorder.)

Zanesville, Jan. 31, 1856.

DEAR BROTHER CAMPBELL,—The Lord is reviving his work in a powerful manner in this appointment, and I can say with the poet,

> "The wintry time is past and gone,
> Sweet flowers do appear."

Our second quarterly meeting was on the 13th inst., and although we had laboured hard to see the cause of our blessed Redeemer advance, and at times could see many of the poor wanderers on the barren mountains of sin and folly, weeping under the force of divine truth, yet they appeared ashamed of the cross of Christ, and refused to start for the land of rest. Monday night, after love feast, I announced the continuance of the meeting; and, after preaching, advised the professors of religion to unite for a revival in our own hearts, and two young men and a woman voluntarily came forward. And we have protracted it, and are still going on. The little cloud that did not appear larger than a man's hand has overspread the element, and there is a sound of abundance of rain. Twenty-four have professed the new birth, and some seven or eight happily reclaimed, and the whole church revived. Among the converts is my little daughter. To God be all the honour and glory for His unbounded mercy to us unworthy sinners! And yet, I am pleased to say, that though the number above mentioned have found peace, the altar is equally filled each evening. Our house is every evening crowded; both white and black are bowing. Four of our white friends have also found pardon, and are rejoicing in the Lord. It is not because it should be considered a matter of notice that I say this, but in this age of wicked prejudice, it seems the Lord is doing the work when they will yield to bow at his altar with His coloured servants. Let all that have being praise His holy name, for He is worthy. Our M. E. brethren are labouring faithfully with us, and our Baptist brethren are coming up to the help of the Lord, to the help of the Lord against the mighty.

Pray for us. Amen. A. R. GREEN.

P. S. I have been reviewing your numerous correspondence in relation to reforms in our Discipline, and the means to sustain what we have established; and I can say, it affords me pleasure to see a spirit of progressive purity and holiness in the breasts of the brethren. I concur with your correspondent Itinerant in the bishop's council, and believe it would be judicious, if we could see eye to eye. I also most heartily join hands with W. M., No. 37, in his Proposed Committee on the Episcopacy, and one that will examine closely the acts and deeds, both in travelling, and administration of discipline. It must be done, and it is high time to begin. I find also, in scanning the contents of No. 36, that you have led out, in a subject under the title of "A Serious Question to be Settled by the African Methodist Episcopal Church," on the reception of ministers from other denominations. I don't for a moment entertain an idea that you desire in your "Question" to bring the Native American question into the camp, but merely to set some bounds to the way that ministers shall be brought forward. And while I fully concur with you in several, and all the essential points, so far as to equalize the law governing the case, yet I believe that we shall find that we have every necessary pre-requisite in our Discipline to satisfy all your demands, if we can get at them. And here, permit me to remark that, while I have witnessed with you, the egregious maladministration in that point, in those who are set to execute our rules fully, not that I desire to make the impression that those in power desired to err as flagrantly as they did, but in some way it has been done, and it is now high time to set it right.

And, as it requireth holy hands for holy things, there are no vessels in our connexion too holy to be handled with paper hands, and if out of their place, let the hands that made them regulate them.

You desire the same "usages" to all, and that is just right, and the Great Teacher taught just so. Matt. xvii. 24–27. I shall quote:—"And when they were come to Capernaum, they that received tribute-money came to Peter and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee." We all wish that there should be an equality in the administration in the admission of ministers. I am of the opinion, and I think it can be fully set forth, that while there has been a practice of demanding every home-born son to take the sixth year and sixth month round before he could be promoted to the office of an Elder, yet there is no law that binds it upon him. It is now for us to search and find the beauty of the law, that we may hand it down purely to our posterity, that they may admire and dwell beneath its benign influence. And now to the law and the testimony, for what I say: (See eight revised Discipline, pages 102, 103, Sec. 14.)

How shall we try those who think they are moved by the Holy Ghost to preach? See answers and conclusion, which are, "These we receive as a sufficient proof that he is moved by the Holy Ghost to preach. And if this intention is made known one day after his conversion, the law provides for his trial, and no one can deny it. Again, page 96, sec. 13. "What directions shall be given concerning local preachers?" Read the answer, and you will find that in strict conformity with the above, if the society or class recommend, and he be personally examined before the quarterly meeting conference, by the elder having the charge, as to doctrine, studies, gifts, and grace for preaching; the approval of the quarterly meeting conference is all that is required, and he shall receive license. It is clear, then, that this all may be done in one month, if desired, and be no violation of law. Then, the same quarterly conference can, if they see fit, recommend the licentiate to the annual conference immediately succeeding, and if he passes there, he can be admitted on trial, and in two years, if approved of, receive the orders of deacon; and if judged qualified, in one year after it is in the province of the yearly conference to elect to elders' office, thus, making three years the full time of probation for the office of an Elder, if gifts, graces, and moral rectitude will justify it. I say that this is law, usage to the contrary notwithstanding.

That point being clearly, to my mind, settled, permit me to proceed to see where the difficulty complained of lies. I am of the candid opinion, that the law established for reception is as good as we can make, if it is only adhered to and practised. I agree with you, that "the burden of responsibility is with the bishops and conferences." But the greatest obstacle to the enforcement of the rule is with the bishops, and I shall show it as clear as a sunbeam.

I shall quote a few words from page 84, sec. 9:—"The reception of preachers from other denominations. The ministers of evangelical churches who may desire to unite with our connexion, whether as local or itinerant, may be received according to our usages," &c. Now, sir, the pith of this article is in the word "*usages.*" It is the main pillar of the structure, and like the pillars that Samson leaned on, when you tear it away, the entire beauty of the edifice is gone, and we have a ruin well calculated to create dissatisfaction. I have, as well as yourself, sir, seen when the conference determined to stand to the law, and reference was made to Webster, Walker and other orthographers to define the true sense of the word, and those who dared to do so were considered out of order. I would just remark, the word "usage" means "treatment; custom; practice long continued," &c. I would beg leave to refer to Discipline, page 86, sec. 10: "Of the Method of Receiving Travelling Preachers, and their Duty." Mark! the travelling preachers from other denominations are to be received according to our treatment of our own sons, or as our "long continued practice" or "custom" has been. See Discipline, page 91, sec. as quoted:—"But no one shall be admitted on trial, unless he first procure a recommendation from the quarterly meeting of his circuit." This is the law. No one, according to our usages, from the rise of the connexion, has ever been lawfully admitted unless they have been recommended by a quarterly conference of our church, but they have climbed in some other way, I must say, with all due respect to them; and perhaps that may be partly the reason why we are not allowed to enforce that rule on that privileged class now.

And the same article governs the local preacher who may desire to become a member of the annual conference. And that all will admit. I do not desire to make any invidious distinction in our ministerial ranks; but let us never consent to throw away the safety-valve of the connexion; for just what the valve is to the steam-engine, so is our quarterly conference to our annual conference, a door by which every one must come, and from those who have a knowledge of the daily walks and deportment of those they recommend. A man may appear a saint for the few days he may sit in annual conference, and yet a bigamist at home. Who but the quarterly conference can set us right. He may preach like an angel during the annual conference, and be a devil incarnate at home. Let them all, yes, every one, come that very way, or not at all.

I will now present a case just at hand that shows, as I promised, where the blame rests. A brother, in 1853, came to us from another denomination; and, of course, as the bishop did not, in the interval of the conference, pass the ordination vows, he, (the applicant,) being a local Elder where he came from, he came to the annual conference and took the ordination vows, and was admitted a local elder to a station. As secretary of that conference, I was interrogated to know whether brother B. was admitted a member of the annual conference. I knowing no such move had ever been made, nor such recommendation presented according to rule, unhesitatingly answered in the negative. At the conference, 1854, the question was brought up, and I read the statement as above, and a visiting bishop administered a most scathing rebuke for my daring to say a word against the full admission. I had to submit or be counted contentious; so I let it pass. The bishop presiding did not presume, however, to make a decision.

One year rolled away, and the scale turned; the bishop then presiding, without any examination of the applicant before the conference, or recommendation from the quarterly conference, although it was understood that that was all that any of us required; and in the absence of the applicant, for he never came near the conference; I say, with all these errors, the bishop, without a vote of the conference, or even a question from him whether the conference were willing to receive the brother, pronounced him "*A member of this Annual Conference.*"

I shall now present another side of the question, and I shall wait until the proper time for settlement. Another brother who had been converted, reared up, class-leader, trustee, steward, exhorter, local preacher, deacon, elder, and even sexton of our connexion, and a regular member of the Baltimore Annual Conference, was offered by a regular motion of one of the members, and was seconded by another, and it was decided that that regularly ordained elder of our church, though hailing from another conference, a local member, could not be admitted, nor could the question be permitted to be put, unless he was recommended by his quarterly conference. And it was only on the ground of the bishop of the B. district being present and formally recommending the applicant, that he was received. And by the by, both cases were from the same station and church.

I say then, let the ministers desiring admission, as it may be, travelling or local, make it known to the preacher in charge of A. or B. circuit, say, at least, three months prior to the annual conference, and let the law say that after the said applicant shall have met the said quarterly conference at least once or twice, and passed his character according to rule in the said quarterly conference, and they, (the quarterly conference,) recommending to the annual conference, he may be admitted according to our usages. Thus making the usage on the part of reception in the annual conference; and surely there can be no mistake in that, for we will scarcely omit to examine them, I should suppose. A. R. G.

Mr. Editor:—"Strike! but hear," uttered the philosopher and sage. "Spare them, be patient, merciful, and long-suffering," is the language of a Christian law-giver. A wise legislator, in speaking of obnoxious laws having been introduced into the civil code, said, "try them, and if they do not suit, repeal them."

Now, Mr. Editor, your article of the 18th instant, in reference to the members of the general conference, is in violation of those maxims of philosophy, legislation, and religion, I have quoted. You not only impeach the wisdom and goodness of the general conference, in making a law for their own creation, as being unsuited to the wants of the church, but you invite discussion on the propriety of those laws, which is calculated to produce disaffection in the minds of the member, without a fair opportunity having been given to test the efficacy and efficiency of said laws, rules and regulations.

I have hitherto regarded the Christian Recorder as the organ of our church, and that its Editors were appointed to vindicate her acts, defend her organization, discipline and laws.

It might be regarded as a moral spectacle to witness the organ of any religious, moral, or civil government, combating the action, or denying the practicability of any laws created by the body of which it was regarded as the authorized exponent. Yet such is the case with the Recorder over which you preside, with respect to the article in question. It has been regarded as the special duty of the Editor to build up, not tear down. It is the province of correspondents to suggest alterations, and the Editors to examine, explain, and defend the existing order of things.

I, therefore, will not accept your invitation to discuss the subject, lest I might fall into the same error. I am law abiding, and regard all discussion on the subject at present as premature, until the law has been fully tested by the moral, Christian, and legislative maxims I have referred to.

I remain yours for the union, peace and stability of the A. M. E. church,

STEPHEN SMITH, *Local Elder.*

NOTICE TO THOSE PLEDGING DONATIONS FOR THE SUPPORT OF THE CHRISTIAN RECORDER.

We do hereby request those brethren who subscribed their names, in the Philadelphia and New England Annual Conferences, to pay the sum of ten dollars towards the support of the Christian Recorder for one year, upon the plan of Rev. Peter Gardener, to forward the same, or at least a goodly portion of it, to the Book Committee, as we are now in immediate want of it, to aid us in the prosecution of our work in publishing.

Send in your money letters or drafts, directed to us, the Editor and General Book Steward. You shall have credit, through the paper, for all amounts thus forwarded. We do sincerely hope that the brethren of other Conferences will show themselves to be men in this matter, and send us their pledges.

Brethren, shall the Christian Recorder live, or shall it die? Be pleased to answer this question.

THE CHRISTIAN UNDER A CLOUD.

Whence comes this gloomy, dismal cloud,
That seems, my very soul to shroud,
In midnight's sable pall?
Ah! whence these worldly thoughts that rise,
And hide with brooding wing the skies,
Whene'er for help I call.

A wearying weight of wo seems prest,
Upon my aching, struggling breast,
That will not thence remove;
Faith's cheering notes have ceased to ring,
And hope has furled her snowy wing,
Dim is the light of love.

Oh! that my heavy heart might send
Its earnest longings to that Friend,
Who sits enthroned on high:
That all these earth-born thoughts would flee,
And leave my drooping spirit free
To seek its native sky.

But pause!—Perhaps a God of grace,
Hides, for awhile, his cheering face,
Thy faithfulness to test.
Ah, then, I'll gladly say "Amen!"
And buckle on the sword again,
Without a thought of rest.

And though they gather thick and strong,
Those foes 'gainst whom I've warred so long,
The victory is mine:
For my weak arm will He assist,
Whose might no foe may long resist,
Whose power is all divine.

[*Moravian.*

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

TUESDAY, MARCH 4, 1856.

THE PRESIDING ELDERSHIP.

Three classes of persons ask for the creation of Presiding Elders, to rule over elders having the charge. Among these, we have first, those who wish to relieve our Bishops from active service by giving them a substitute clothed in episcopal authority. Bishops are chosen by the General Conference to which they are amenable for their conduct. Elders are chosen by the Annual Conference, to which they are amenable for their conduct, but presiding elders are chosen by neither the General nor Annual Conference. By whom are the presiding elders to be chosen? Answer. By the Bishop. By whom are presiding elders to be stationed and changed; Answer, by the Bishop. Neither the choice of the presiding elder, nor his appointment, nor the change of his appointment is in the hands of either the General or Annual Conference. But all of these are in the hands of the Bishop, by which he becomes and only is a creature of the Bishop. We object to this, for the reason that such an arrangement would be unjust and oppressive in its operation to both the preachers and the people. Because such a class of ministers are not responsible for their conduct to either the preachers or the people. He is only responsible to his Bishop whose substitute he is, and whose authority he exercises, in the absence of his Bishop according to his will. And this is what is asked for by the first class of advocates.

We say, let our Bishops do their own work in their own proper person, and save us the expense and trouble of the substitute.

A second class of persons ask for presiding elders that the elders may be clothed with more power and authority than is now enjoyed by that class of persons. We are told by some that the Bishops have too much power and authority. That something should be done to bring them more within our reach. That as things are now we cannot reach them. That we should have presiding elders to divide that authority and power with them, and so lessen the power and authority of the Bishops by scattering the power. We are told by others that their real aim is virtually to destroy the government of Bishops and substitute in the room of it a government of elders; by which the government of Bishops shall become null and void, in fact, while it shall be allowed to exist in name, and prevent a violation of that rule which obliges us to have an episcopal form of government. It is thought by this class that an episcopal form of government does not harmonize with the free institution of this country, and these seek secretly to destroy it. To this doctrine we fear to give our consent, lest the last error should be worse than the first; provided the first was an error, which we most heartily do not believe. Some want a government of presiding elders that we may get rid of having local preachers and laymen, in the Annual Conferences, as members of that body.

Where there is a government of presiding elders, local preachers and laymen are confined to the Quarterly Conference. They can never become members of the Annual Conference. And this is just precisely what is intended by some of the advocates for having a proper court of appeal, for our members from the unjust decisions of elders having the charge, and the committee by whom they have been tried. The fallacy of this reasoning may be seen by an intelligent mind, one accustomed to think upon such subjects; when it is known and understood by them, the material of which the Quarterly Conference is composed is just precisely in the one case what it is in the other. It consists of all the travelling and local preachers, exhorters, stewards and class leaders, and none else; and that the application of the law is not with the elder in the one case, nor with the presiding elder in the other; but it is with the Quarterly Conference in all cases. And further, that there is just the same probability of having improper decisions in the one case that there is in the other; and that too without a shadow of difference excepting the name. The title of presiding elder neither imparts grace nor wisdom. A man may have the title and at the same time he may be as wicked, as proud and as selfish as his old father, who is the devil and Satan.

The third class of persons who ask for presiding elders are, those who are opposed to all good government. They tell us in plain words that they do not like Bishops because they are lords. And they do not like preachers in charge because they are masters. They say, they want a change at least once in a quarter, to have the elder brought down on a par with his cabinet—that they may have a chance at him, and they want a master over him, that if he should offend or displease them at any time during the quarter, they may have some one before whom they may bring him up and have him tried, or removed if he has committed no crime worthy of trial.

These are a class of persons who are continually giving the church and her ministers causes of difficulty and trouble. If they are not in office, they are a continual pest and trouble to the church and her members; stirring up occasions of strife and confusion in her midst. If they are in office, then they are found to be striving and contending about matters to no profit, either for time or eternity, but rather prejudicial to both in trustee boards—leaders' meetings, and in Quarterly Conference. They are never suited, and therefore never satisfied; but like the troubled sea they are continually casting up mire and dirt. The consequence of which is, that they are the continual troublers of Israel. These are rampant in their request and demand for presiding elders. But does wisdom and prudence demand that the ministers and members of the General Conference should create the office of presiding elders, in order to gratify the unholy, ambitious cravings of this class of persons, in hope of obtaining a momentary cessation of arms and with it a transitory peace? No, never. These are not the people nor their representatives.

These three are the principal of the several classes of persons who are asking for the creation of another office, under the title of presiding elders. And in these all others, if there be any, are comprehended. Their reasonings and causes are substantially the same. To all of which we are most heartily opposed on account of their inutility, oppressive designs and wickedness in practical development, as seen in the history of the church, from which the idea is a borrowed one.

RIGHT REV. RICHARD ALLEN.

At an anniversary held in Bethel Church on Thursday, 4th of February, to celebrate the life and death of the Rt. Rev. Richard Allen, formerly Bishop of the said Church, the following is an extract of the proceedings. Notwithstanding the intensity of the weather, there was a very good attendance.

On motion, resolved, that the Rev. Richard Robertson be chairman of the meeting, who beautifully addressed the meeting, after which the Rev. William Mook was introduced to the audience by the chairman. The Rev. gentleman then stated the time and place, when and where, the Rev. Richard Allen was born. Although born a slave, yet through his own perseverance he rose to be one of the greatest men of his age. In fact, says he, there is not one living in the present generation among the ministers of our Church surpasses an Allen. At this point he was interrupted by the ungentlemanly behaviour of some of the young men in the gallery, who rushed to the street at the sound of music passing the door at the time, which called forth these remarks from the eloquent speaker. It is a peculiar trait of our people to love music, but so inconsistent are they, though there be music in the house, they rush to the street, and if in the street, they rush to the house. I confess that I do not understand them at all. I say that we should love music in its right place. When we come to celebrate an object of this kind we should give our whole attention, and not let our minds be carried off by petty nonsense of the day. He went on to say a great deal more, but time will not permit me to state further his remarks. He closed by saying, I will give way for the Rev. Dr. J. J. G. Bias, who I know is better prepared than myself. Having conversed with him during the day, I saw the fire sparkle in his eyes; he is now anxious to occupy the place where I now stand, and draw from his inexhaustible store of wit and knowledge a more correct statement than I can give, therefore I give way to the M. D.

After an ineffectual attempt by the choir to sing a hymn, three young misses, attached to the Sunday School, arose and delivered a very short but interesting oration. After the speaking by the children was concluded, there was an eloquent, interesting, and able address delivered by the Rev. Dr. J. J. G. Bias, who, in his usual, peculiar, and eccentric manner, succeeded in riveting the attention of the audience on him for the space of sixty minutes. He first addressed the chairman by saying he was sorry that his colleague, the Rev. J. P. Campbell, was not present according to promise. In consequence of the absence of the Rev. gentleman I will be under the obligation of changing my discourse, therefore, I will proceed to give some facts of the life and death of the Rev. R. Allen; my department was to have been on the subject of his patriotism.

Father Allen was a member of the M. E. Church, but, so opposed was he to a proslavery Church government, that he left the Church. Although he had no place to worship in, yet he put his trust in God, and through whose instrumentality we are here to night. He went through all the lanes and alleys hunting up the poor people and took them to Church; by this means he saved a number of souls which otherwise would have been lost. After he had succeeded thus far in his noble efforts, he thought out a plan to build a Church, to be called the A. M. E. Church. He, with a number of other brethren, commenced a Church of this kind on Fifth St. After the building was finished, he having put the first spade in the ground, it happened that there was a misunderstanding between them, and he so loved his people that, before he would have them troubled about the matter, he said, we are all brethren, we will not quarrel, but take the building for an Episcopal Church. What we want is an African Methodist Episcopal Church.

He had his blacksmith shop removed to Sixth St. for the friends to worship in until they should build another Church. They then commenced a Church on this spot of ground, where we now assemble, and worshipped in the blacksmith shop until the building was finished. He was not only active and zealous as far as Christianity was concerned, but he was a thorough anti-slavery man. He was the most influential person that was among our people. There was no law attempted to be enacted by Congress, or the Legislature of the United States that restrained his sentiments. He went in person to oppose some of the laws attempting to be enacted against us. Sir, there are a great many men in the ministry, and eminent ones too, standing at the head of the list, who think the sainted Allen too ignorant to mention his many virtues.

This moral honesty and deathless interest which he took in the elevation of his race, who established the only religious negro liberty of his country. And they are dependent on that system for their bread and butter. At the same time, aping the miserable system of their oppressors: what we want is a united effort on the part of our people to hate and oppose oppression. Our people of the present day will hug the chain that binds them, and kiss the hand of the oppressor. Sir, I am neither a prophet, nor a son of a prophet, but I tell you that some of the members of the general conference will, if they have not already done so, purchase the discipline of the M. E. Church, to revise their own by. Mr. Chairman, before God, sooner than I would be a member of one of their Churches, or be governed by their laws, I will take a stone, and go on the commons, and worship it. Rather than be identified with such a class, you may try me, and turn me out if you choose, but these are the honest sentiments of my heart. He referred, also, to the slave mother, now in Cincinnati, who preferred to draw the knife across the throat of her innocent babe, rather than it should be returned to slavery. Who can tell the state of that mother's mind when she attempted to take the life of her three children, Margaret Gardner. Her name shall go from generation to generation. History will celebrate it, artists will spread it upon their canvas, poets will embalm the memory of it in undying lines, the stage dramatize it, the world will not cease to admire, while it shudders at a mother imbruing her hands in the blood of her offspring.

The influence of this hateful institution upon the master and the slave, must be every where the same. Families are broken up, virtue disregarded, marriage dishonoured, humanity insulted and wronged; the same in Kentucky as in Virginia and South Carolina.

The Dr. went on to say a great deal more, but time will not permit me to follow him further in his remarks. I will bid him adieu. The concluding remarks were made by the Rev. Mr. Robertson; after which the benediction was pronounced.

Will the Rev. J. P. Campbell let us see his reasons for not being present according to promise?

By a Spectator.

☞ Brother Wayman will hear from us in next number.—Ed.

PRESIDING ELDER QUESTION NOT SETTLED.

Mr. Editor,—Your publication of the communication, addressed to Rev. A. C. Crippin in July, has been the occasion of two editorials reviewing it on the idea advanced in it, viz: That the office of Presiding Elder is necessary to meet the present and improved state of our Church. Your objections are but few, but then the dust which you have been pleased to raise and cast into the people's, as well as some of the preachers' eyes is, to my mind, nothing but argument. It may pass for such with some, but will not with the more thinking and candid portion of your readers.

It would be a waste of time to run over and beat down the fog of dust and smoke you have raised. You have admitted, in your editorial "On Deacons and Ordained Preachers," and, it seems to me, to you a fatal admission, that something should be done to remedy the growing evil,—and I think that there is not an elder, actuated by a proper love for our cause, but will admit that the evil should be remedied, however much he may oppose my position or the cause which I advocate. The question is a grave one, and requires a prayerful consideration. It is not a question of dollars and cents as you would make it appear; a question which should never be mooted, especially by a teacher of the doctrine that "*It is more blessed to give than to receive.*" Present to the people the naked question, and let them understand what it is the advocates of the measure ask at the hands of the General Conference, and the people will sustain them.

The question is not, whether it will cost the East $7,500 per annum, or whether it will cost them anything? Nor is it whether the M. E. Church has, or has not, the office we contend for? I merely alluded to their system and that of the British Methodists as models, but not that we should follow them exactly, but from them we might cull suggestive ideas, or the man possessing more originality than myself might present a plan more perfect than either of theirs. But the true issue is, will the ecclesiastics of our Church, at their next General Conference, impose upon the Church and her ministers men disqualified, not from goodness, (this we dare not question,) but from a want of experience, and being unclothed with authority to minister at the altar and to administer the discipline? And will they still say to the members of our Church, that they shall have no court of appeal nor Judge to preside in it? Your argument does not convince me that your recommendation is necessary, and, if necessary, you will see that it is not practicable. I refer to the suggestion you make about carrying the appeal case to the Annual Conference when a member is displeased with the trial before a committee.

1st, The frequent bringing such cases to the Annual Conference, for adjudication, will bring with it an endless amount of confusion amongst the members of the conference. Animadversions upon both the person dissatisfied and upon the minister, whose member has brought the appeal, and in five years there would be confusion from one end of the church to the other. Besides, the people would cease either to respect the quarterly conference, or their pastor who presides in it. We go for the church settling her own business, with a proper tribunal before which to try her own legitimate cases; and the annual conference to look into the matters which the Fathers of Methodism originally designed them for.

2nd, Suppose a brother living in New Orleans, La., or in San Francisco, Ca., should be accused before the society of which he is a member, and the "Select Number," in their judgment, find him guilty, and he, the member, believes great injustice is done him and wishes an appeal. Will you have him travel the long distance, in one case, of fifteen hundred miles, and, in the other, of five thousand, to meet the annual gathering of the ministers, in order that justice may be done him?

3rd, Suppose the brother or sister happens to be a slave. We, as you know, have some of this class of members in our church. Can they leave their homes to meet the annual meeting of the ministers? Or are these members an exception to your rule, and their rights less sacred than others? Do you assume and teach that doctrine? We ask not that our people be placed in a position so awkward, and one which will cut off a very respectable portion of our membership from a right so sacred and which is held so dear by all who know and appreciate their rights in the church, the sacredness of which is held inviolate, and ought not to be trifled with. Placing these difficulties properly before the church, it must lead to an explosion of *your new idea*, and the utter blowing of it to the winds.

Then we may properly inquire have the people a court of appeal? We answer, they have the court, but *no judge* to preside in it. The same judge who presided in the lower court presides in this, and will hold the same construction of the law as held in the trial below, and no one will expect more justice now than before. Should the difficulty happen to be between the preacher and a member of the society, which sometimes occurs, what show of justice can there be to either party? Suppose the preacher be young and inexperienced; it appears to us that he would prefer the advice, counsel, and example of a wise and experienced elder to preside in his quarterly conferences; and, if an elder, he will not object to the decisions of such an officer, unless he is consummately selfish and ignorant of his own ignorance and weakness. No intelligent and good man will pretend that there is any show of justice to the people, as things now are conducted. Preachers and people are suffering from bad administration from almost one end of the connexion to the other. *The remedy is all we seek, and that alone.* We do not, as has been intimated in the weakness of a good brother, seek the *disunion of the connexion*. We love it, and have and do labour for its strength and stability. We long and look to see her loom up in all the glory which gathers around the brow of the most useful and efficient of the different branches of God's heritage. Already have I said more than I expected in this epistle. You will hear from me soon on the same subject.

As ever yours, &c.,

J. M. Brown.

Baltimore, January 26, 1856.

To Rev. J. P. Campbell,—The time is approaching when the eleventh General Conference of the A. M. E. Church will sit in the Queen city. I have not seen as yet any plan suggested by which we may all meet at some point, and start for the conference. I think in 1844 there was a perfect understanding with all the eastern members where to meet. It is high time that something of this kind was brought about. If it could be ascertained how many of our brethren intend to attend the general conference, arrangements could be entered into by which the entire eastern members could secure a very cheap passage to the seat of the general conference. If any of the brethren should be in possession of any information on this subject, they will confer a great favour on the members of the Baltimore district by giving it through the Recorder. The members and delegates are anxious to know what it will cost to take them there and back. Could we get in possession of that fact, we should be better prepared to make an arrangement.

It is to be hoped that the general conference will see the great necessity of lessening the delegates to the general conference. There is no manner of use for so many of the brethren to leave their charges to attend the General Conference. Some of the brethren are from their charges from one to two months. All this time their flocks are exposed to the enemy. This should claim the attention of the members as well as other subjects. Some want more bishops, others presiding elders. This is the day of improvement, and, as we are on the march thereunto, give us everything that will facilitate us on our journey. If we are going to have an increase of Bishops I would like to see one thing done away with among Christian ministers, and it is that unhallowed practice of caucusing, using arguments to persuade brethren to vote for this man or the other; if a man has not mind enough to know who to vote for, he ought never to go to the general conference. Oh! when will the ministers of Christ learn to imitate the apostles in their selections. Instead of caucusing make it a subject of prayer.

A. W. Wayman.

(For the Christian Recorder.)

THE NECESSITY OF UNION BETWEEN THE ITINERANCY AND LOCALITY OF THE MINISTRY IN THE A. M. E. CHURCH.

By W. D. W. Schureman.

Brother Campbell:—It is high time that we as ministers were awake to the interests of our church. We that stand as watchmen on the walls of Zion, should see eye to eye; we that stand as sentinels, should look well to the dwellings of Jacob. Sir, it is a lamentable truth, the itinerancy and locality of our church are much disunited. I hold, that we should be as the

four beasts, full of eyes, before and behind, Revelation iv. 6; the eyes before, representing the itinerant ministry, the eyes behind representing the local ministry, whom the apostles left in charge of the churches during their absence.

In the days of the apostles, when the apostles would be absent, the local brethren would apprize the apostles by letter of the affairs of the church, and thus prepare them for the duties that would devolve upon them on their return. Thus the locality as eyes behind, watched with interest and a godly eye over the affairs of the church. God be thanked, we have yet a few of the same kind among us, and then again, we have local brethren among us, who are as mischievous as the devil would have them be.

Some of the brethren of the above mentioned classes are members of our annual conferences; and thus in the despatch of the business of our annual sessions, each class has an opportunity of giving an exhibition of their morals. And as the bad is more magnified than the good, I find that it is the wish of many of the itinerant brethren, that the itinerancy alone should compose the annual conferences.

Sir, as this conception awaits a hope of its birth at the next general conference, I think it is our duty to have a knowledge of such matter coming before us, that we may be prepared for its issue.

Sir, I hope it will never be known in the history of our church, that we, the itinerancy and locality of our church, have become divided. Should we on the account of the bad, throw away the good? No, never. But let us the itinerancy, (as I have the honour of being identified in the said class,) show ourselves workmen approved of God, who need not be ashamed, and much thus will have been accomplished in those things that we complain of.

Let us go forth with clean hands and pure hearts. Let us not envy a local brother on the account of his just and righteous influence. Neither let us be afraid to arrest an ungodly man on account of his influence, even if he has influence by virtue of his wealth, or by virtue of his long standing, or by virtue of a would be instructor; if his theory and practice be contrary to the Bible and discipline of our church, let us have the moral courage to arrest him in behalf of the cause of God, and the onward march of his church.

Sir, it may be thought by some of my brethren or fathers, that as a young man, I have spoken too pointedly on the subject. But as I feel to be at home in the A. M. E. church, and as a free man, allow me to breathe freely, and give vent to the true and honest sentiments of my heart. I have made up my mind, (let others do as they may,) to follow truth wherever she leads, and I have no other apology to offer only to say, all that I have said are facts in the case.

I subscribe myself yours, for a perpetual union between the itinerancy and locality in the A. M. E. church.

(For the Christian Recorder.)

WHAT IS JUSTIFYING FAITH?

Rev. J. P. Campbell:—This is an important question which has caused much controversy among men. When Mr. Wesley became an advocate for the doctrine of justification by faith, it awoke alarming fears throughout the English church. A few clergymen joined with him, and they held various conferences, to harmonize their minds on this disputed point.

"In June, 1744, they were together, and asked this question: "What is faith?" Answer. "Faith in general, is a divine, supernatural (*elenchos*, evidence or conviction) of things not seen; that is, of past, future, or spiritual things: it is a spiritual sight of God, and the things of God. First, a sinner is convinced by the Holy Ghost. 'Christ loved me, and gave himself for me.' This is that faith by which he is justified, or pardoned, the moment he receives it."

This was a brief description of faith, and brought down a shower of opposition upon him.

I perceive in the discipline of the A. M. E. church, page 31, the compilers have given nearly Mr. Wesley's words. He gave the Greek word *elenchos*, and his translation of it, as he was contending with the *most literary man of his day*; but I see *that word*, in your Discipline without a translation, which none but a Greek scholar can understand.

The same year he wrote again on this point with more distinctness, and it is matter of regret, the framers of the discipline had not *noticed*, and published it, instead of the other.

The following is his view of the nature of justifying faith, and I doubt if a better can be given in so few words:

"Faith in general, is a divine, supernatural evidence, or conviction of things not seen; not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies not only a divine evidence or conviction, that God was in Christ, reconciling the world to himself, but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him."—*Wesley's Works, vol. V., page* 35–194.

Mr. W. meant the same in the first answer, as above—as he did in the second, though more concisely expressed. Where he said, the sinner is pardoned "the moment he *receives* it." To *receive* the truth and *believe* the truth mean just about the same in many places in the Scriptures; but the expression is not so common or familiar among us. In the last answer given, when he would give his opposers full liberty to criticise his definition, he speaks of "trust and confidence" in the truths presented to the mind of the penitent, as the very essence of faith.

As your general conference is at hand, it may be well to think on this subject, and see if there may not be some change for the better.

A. Kent.

New Bedford, December 29th, 1855.

DEDICATION.

Brother Campbell:—I sat down on purpose to address to you a short communication in relation to the dedication of our church here in Chicago, hoping that you may find space in the columns of your paper, &c.

The dedication of the A. M. E. church took place on the 6th of January, 1856, at half past two o'clock, P. M., conducted by the Rt. Rev. D. A. Payne, Bishop, and assisted by Elisha Weaver, the Minister, and Rev. John A. Warren, of the Ohio Conference, and Rev. H. C. Young, of the Canada Conference. The bishop and ministers were met by the trustees at the door of the west aisle, moving in procession up the aisle, and reading the 84th Psalm: Bishop: How amiable are thy tabernacles, O Lord of hosts. Ministers: My soul longeth, yea, even fainteth for the courts of the Lord: My heart and my flesh crieth out for the living God, &c. Having advanced to the pulpit and altar, the bishop and ministers seated themselves in and around the pulpit. The choir, led by Mr. C. H. Campbell, sung that beautiful anthem found in the Lute of Zion: "I was glad when they said unto me, Let us go unto the house of the Lord," &c., after which the bishop and congregation kneeled in prayer; having prayed an extemporaneous prayer, the bishop then arose and continued by reading: "And now, O Lord God most High, whom the heaven and the heaven of heavens cannot contain," &c. Then was sung the consecration hymn by the choir:

"How pleasant, how divinely fair,
O Lord of hosts, thy dwellings are."

The bishop then arose, and took for his foundation, the 4th, including the 6th verses of 27th Psalm: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life," &c. The bishop commenced in the usual style on such occasions. And upon the whole, it was theological in every minutia. Had a crowded house, good order and decorum; and in relation to contributions, we had those noble-hearted gentlemen, Mr. Lunt and Mr. Waughty, to lead off with their twenty-five dollars and twenty dollars, in connexion with a number of other gentlemen and ladies. The amount raised in cash: one hundred and fifty dollars, and pledges to the amount of seventy-five dollars, leaving a balance due of seventy-five dollars on church. Mr. Editor, these are the particulars in relation to the dedication. Service was closed by Rev. Joseph H. Leonard, pastor of the Seamen's Bethel church of this city, by singing the hymn:

"Welcome, sweet day of rest,
That saw the Lord arise," &c.

Yours in gospel bonds,

Elisha Weaver.

THE PRESIDING ELDERSHIP.

Rev J. P. Campbell:—The Rev. Mr. Turner of this city put into my hands your Recorder of the 3d instant, in which I see something that ought to be corrected. I am a stranger to you, and yet I have begun in my fifty-fifth year in the itinerancy of the M. E. church. I have known your society from the time of your first general conference in 1816, and was in Philadelphia at the time. I have felt an interest for the well-being of your societies, and reflect with satisfaction upon my exertions, by which the site for your church in this city was saved. I also induced a man to become surety for the payment of the bills, for building their first house of worship in this place, some 12 or 14 years ago. The land is now worth some $1,200, or $1,400, on which they are building a much larger house, and need all the aid they can obtain from friends.

I know that at the first there were strong words uttered under an ardent excitement, as to the cause of the secession; but from the treatment your preachers have received in New England, as far as I have knowledge, I supposed that bitterness had given place to the spirit of kindness and brotherly love. I was not prepared to read in your paper on the subject of "Presiding Elders," such an edition of the economy of the M. E. church. That "presiding elders were useless drones. The wolf came to that church in sheep's clothing. It took the Bishops and elders eight years to accomplish their popish deed. The yoke was cautiously and carefully placed upon their necks, and they suspected no harm, until the wolf had them in his paws, and was drinking their life-blood from their veins." (1)

Now, I would say to this, and all the other hard things stated in connexion with it, that if the writer had understood his subject, he could have found no place for such unkind expressions. He says, the church was satisfied with the twelve elders first ordained, and appointed to the various districts; but he says, in 1792, they made "another class of ministerial rulers between the bishop and the ruling elders." Now this is a mistake. No such class of ministers ever existed in the church to my knowledge. You may have our former ministers and the history of our discipline, and by referring to them, the following may appear plain. (2)

From 1773 to 1784, every preacher in charge was called an "assistant," and those appointed with him "helpers." When the church was organized, the name of *assistant* was retained, and they had charge of circuits.

The twelve elders, properly presiding elders, were placed over all the preaching and societies. In 1792, they had in all 78 elders, and it was necessary, as they had done for years, to make a selection from them for presiding elders, to fill the same office they had done from the first; and the others were called "travelling elders," and were included among the assistants, or, such as had the charge of circuits. Now there was no class of ministerial rulers between the bishop and ruling elders. The ruling elders were continued in the same office under another name, presiding elders, and the duties of their office made more particular by adopting as rules, such usages as had obtained in the church.

Whether it would be best for you to have such an office in the A. M. E. church, you must determine among yourselves; but I think a fair statement of the origin of presiding elders should be understood by your readers. If you judge it expedient, you will give this an insertion in your paper, and you will oblige

A. Kent

New Bedford, Dec. 12, 1855.

P.S.—I have seen but one of your "Recorders," and hope you do not censure us in such a manner generally, as I have alluded to. Such a course will injure your cause in this section of country. We wish you peace and prosperity in well-doing, not otherwise. The Recorder cannot injure us, for I doubt if one in a thousand among us know that you publish a paper; but it will do harm to your societies, by engendering an unkind and bitter spirit, which will hinder the work of God among us.

A. K.

REMARKS.

(1) We have no quarrel with the M. E. church as such. The articles in question were not intended to make an attack upon her or her polity; it was designed to show cause, from a series of facts in the history of that church, why the ministerial order of presiding elders, as it is found in her borders, should not exist in the A. M. E. church. There are ministers among us who have proposed to introduce that order among us, and have referred us to its existence in the M. E. Church.

(2) We profess to understand our subject, as the history of the M. E. church gives it to us, by her most accredited historians and authors. From these we have selected our historical items.

Elders were at first presiding elders. We shall notice under this head all the rules in reference to them, prior to 1792, when the distinction was introduced into the discipline between "presiding elders and travelling elders." In 1792, the rules relating to the eldership as an order in the church, were transferred to a distinct section, and the following section with its present title was framed respecting the presiding elders.

Question. By whom are the presiding elders to be chosen? *Answer.* By the Bishop, &c. *History of the Discipline by Bishop Emory.*

"The origin of the presiding elder's office may be traced to this year, (1785) though those who had charge of several circuits were not so denominated in the minutes until 1789. The office originated in this way: at the organization of the church in 1784. But twelve out of the whole number of preachers were elected and ordained elders; and hence, many of the circuits were destitute of any officer who was authorized to administer the ordinances; as a deacon could only assist at the celebration of the Lord's Supper. To remedy this defect, and to supply the people with the ordinances regularly, several circuits were linked together, and put under the charge of an elder, whose duty it was to visit each circuit quarterly, preach to the people, hold Love-feasts, and administer the sacrament of the Lord's Supper."

History of M. E. Church, Vol II., N. Bangs

From these authors and others of the same school, we have obtained all of the historical facts to be found in the article referred to by Elder Kent. We have drawn from these facts our own conclusions, which the elder will allow we had a perfect right to do. But in so doing, we meant and intended nothing uncharitable towards the M. E. church.

We are opposed to the introduction of another order of ministers in the A. M. E. church, and shall most conscientiously and religiously use all lawful means in our power to prevent its creation and existence within her borders or territory.

This, as Elder Kent has already admitted, will be doing no serious injury to the M. E. church. We are not necessarily obliged to follow the M. E. church in polity, more than that church is obliged to follow the British Wesleyan connexion. This the M. E. church does not pretend to do, and we cannot follow them more than they follow the British Wesleyans. We all belong to the Methodist family, that is all that is necessary to constitute us Methodists.

Editor.

(For the Christian Recorder.)

Mr Editor:—In the 37th number of the Recorder, I noticed an Editorial in which you have written at some length upon the plan proposed by Bishop Nazrey for raising a fund for the better support of our book concern. And after a careful perusal of the Bishop's plan, and also, of your remarks thereupon, I must ask respectfully to dissent in part from the views advanced by each of you; and, at the same time, to endorse a portion of what each has said on the subject. I fully concur with our worthy Bishops Nazrey and Payne, in the opinion that at least a capital of $10,000 must be raised for the book concern, in order to place it upon such a basis as will make it profitable, and give to it character.

I also feel certain that the money is amongst our people, but as to what method we should adopt to induce them to invest a sufficient amount of it in the concern to answer the end in contemplation, is the point to be settled.

And I will here remark with reference to Bishop Nazrey's proposition, to apportion an amount to be paid by each preacher and lay member, and to enact a law, making it obligatory upon each to comply,—there being a penalty annexed to said law, to be inflicted as judicial punishment, in case of a failure so to do, would be downright coercion, a something to which I have ever felt an utter abhorrence.

Again, the uncultivated state of a great majority of our people utterly forbid such a procedure. I incline to the opinion that that portion of our people who have become intelligent, and who are right at heart, will readily comprehend what is their duty, and willingly perform the same. And my impression is, that the opposite class will better lead than drive; but we are told by the process above named, we shall get rid of the rubbish. Our Lord plainly tells us, "that the wheat and tares will grow together until separated by himself." And by long suffering and continued effort in the tutelage of our people, we hope yet to see such a ray of light dawn upon their path-way as will make them willing no longer to be drones in the great hive of society.

We differ with the Editorial on this subject, so far as it proposes to make it obligatory upon each applicant for admission into the itinerancy to pay an initiation fee of ten dollars, or to invest that amount in the book concern, as a pre-requisite to his reception.

We object to this because we believe it to be at variance with the economy of God. The example of our Lord himself utterly forbids such a procedure. It is plain that the gospel ministry exhibits much variety. 1, as it regards literary attainments. God, whose wisdom is infinite, makes his own salvation so as to meet the real wants of all classes and conditions of society; in doing which, he calls Luke from the medical profession, Saul from the practice of law, Apollos from the schools of elocution, Elisha from the ox-plough, Peter from his fishing net, and Matthew from the receipt of custom, to go and preach his gospel. And I care not whether the man be worth ten dollars on earth or not, if Almighty God commission and send him out, he is the Lord's ambassador, and wo unto that people who reject him.

Christ's apostles traveled on foot without purse or scrip, to preach the gospel to the poor. It is highly probable that had this ten dollar law existed in the days of the Tishbite prophet, when solitary and alone in the wilderness, dependent on ravens for his food, he would have been deposed from the high and holy functions he performed.

See Paul's epistle to 1 Cor., i. 26, 27, and from that we learn that God has always seen fit to select a majority of his ministers from among the humble class; and we must not forget, Mr Editor, that some of the best men in the world have been made bankrupts by a train of misfortunes, for which they are not responsible; and shall we reject them from the ministry for no other cause than this? God forbid.

With the above thoughts upon this subject, I propose that Bishop Nazrey's plan be so modified as to recommend that we raise a joint stock company, sufficient to raise a fund of at least 10,000 shares, to range from $10 to $100, and as much higher as may be desired. And that all sums under $10, be received as donations.

I would further recommend that an efficient agent be appointed at our next general conference, to frame and solicit aid for the book concern and paper. This commence in earnest and soon our book concern will begin to yield such aid as shall make glad the hearts of our fathers, many of whom are already worn down in the itinerant service of the church. And our present small, though precious sheet will grow to mammoth size, reflecting credit upon our wide-spread connexion.

Yours for the advancement of the cause of our common Saviour,

W. R. Revels.

New Orleans, La., January 1[illegible]th, 1856.

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LETTER FROM THE JAMAICA CORRESPONDENT OF THE MORAVIAN.

The Past and the Future of Jamaica.

Fairfield, Jamaica, Mandeville P. O., December 12, 1855.

To the Editors of the Moravian.

Dear Brethren:—All the world knows, that the West Indian Islands have become, and are becoming the land of the sable race. Torn from their fatherland, Africa, transported here against their will, oppressed and ill-treated as they once were, another time has now dawned; the world is before them, they have, as it were, only to take it. If this were the inevitable consequence of the liberation of the slave in every case, slaveholders might well tremble at the very idea. But in our island there exists a cause, which must bring about this issue in the end, viz.:—the unhealthiness of the climate. It must be regarded as an established fact, that it is utterly impossible for the *white* man to labour here in the sweat of his brow. True, in our higher mountains, a few white labourers are found, but as a general rule, the white man is debarred from digging the ground. As tillers of the ground, the black man has no competitors, and in the course of time, he will, and must become the owner of the land. Our legislators have fought manfully against it, but have utterly failed. A debt of several hundred thousand dollars is still resting upon the island, which has been contracted for emigration purposes. Thousands of white emigrants have been brought here, English, Irish, and German, but they have disappeared from the face of the earth. It is indeed questionable, whether 20 are alive of every thousand, who arrived here 10 years ago. When the last census was taken in 1844, there were still 10,000 whites, not common labourers only, but planters, merchants, and others, but it is evident to every one living here, that their number is continually decreasing, and their places filled up by the coloured man. Estates are being abandoned, and frequently sold in small lots to the negroes; instead of being day-labourers at 9d. or 1s., they are becoming small farmers. Even in the higher walks of life, you meet the coloured man; you see him a merchant, a lawyer, doctor, minister of religion, and legislator. In our House of Assembly, several black and coloured men are to be found, who distinguish themselves by their acuteness and oratorical powers. An English gentleman, who travelled through the country, said to me, "He must be blind indeed, who cannot see, that this island will pass out of the hands of the whites." So it will undoubtedly, in the course of time; *and it is our duty in this period of transition, to do all we can to teach the negro, and to prepare him to walk, to stand, to care for himself.* It is likewise certain, that our houses and our pulpits, will pass into the hands of the coloured race, in the course of time. To every philanthropic and reflecting mind this will be a *most satisfactory and gratifying* result.

We are but educators of the people, and are not to nurse and dandle them all their life time; they must learn "to stand upon their own legs;" so the German proverb goes. It is well for us clearly to understand our mission, that we may use the right means, and know when it is finished. This mission has not yet been fulfilled, and in the course of my letters to you, I shall direct your attention to the requirements made upon us, and show the folly and sin of relaxing in our efforts, at a time when they are more needed than ever. A parent who wishes his son to take an honourable stand in the world, must spare no expense. A man who has planted an acre, with much labour, would be a fool to let the plants be choked by weeds, for want of attention. Thus, likewise, do we owe it to the negro and ourselves, to grudge no expense at present. Our mission in the West Indies is not the same as it was formerly. In the time of slavery we laboured to save souls from hell; to make known to the slave Him, whose heart was full of compassion, even when every hope in man had ceased. As to any thing else, as long as slavery existed, it was almost out of question; there was and could be no social improvement, and if there existed the appearance of it, it led only to greater disappointments. Now our mission still is to preach Christ crucified, to convince sinners, to build up believers, to save souls; but to these labours for eternity is added all that contributes to godliness and happiness in the present world. To *faith* is to b added *virtue*, to virtue, *knowledge*, *temperance*, *patience*, godliness, brotherl kindness and charity. And if the negroes here are not established in the things to a certain degree, the isles of the West undoubtedly would again becon the habitations of heathen and barbarians. I am convinced that no one wh understands this clearly, will withdraw a helping hand; nor will any missionar consider his sphere of labour here as unimportant.

Having thus cast a glance into the future destiny of this island and of th people, let me turn to the *past*.

The original inhabitants of our island, the Caribees or Indians, what a poo feeble, and helpless race they must have been! They have not left the lea evidence on record of their existence. Throughout the island scarcely anything found to remind us of them. Still, on one occasion, they were brought to my r collection. Riding down a mountain on the north side, near Montego Bay, whe the hill had been excavated to level the road, I perceived a large number o oyster shells imbedded in the ground, to the depth of several feet. The mountain is several hundred feet high, and for various reasons it seemed improbable that the sea had deposited them there; besides they were confined to one locality. I examined the place and made further inquiries of the men who had been working on the road, and was informed that they had likewise found some pottery there. We all agreed in opinion, that on this spot, the Indians of old had had their camp. What a poor, miserable record of the existence of a nation, that has passed away! I have likewise seen several persons, who, I believe, were descendants of Indians, though not of pure blood. Their features, their long black hair, gave strong evidence of it.

There is a point of land, called Pedro Bluff, on the south coast, between Alligator Pond and Black River, which is referred to in all the histories of Jamaica, as the place where the Indians, when persecuted and hunted down by the Spaniards, took refuge. Many caverns and holes intersect the rocks, in which, it is said the Indians took up their abode, and perished, as many skeletons foun there testify. A few weeks ago, I had an opportunity of visiting this place, in company of a clergyman of the church of England, and you may perhaps be interested to hear the result.

The distance was greater than we had anticipated; the heat along the sea shore, riding as we did in deep sand, almost intolerable, and it was one o'clock in the afternoon before we reached the spot. We took a boat to go across the Bay, and requested our guide to bring us to a cavern, which, as we had been informed, had lately been discovered by him, and of which others had told u that it was filled with skeletons and earthen vessels.

The whole bluff, or hill, is one confused mass of rocks, overgrown with ca tus, aloe, and bushes of various kinds; not a single path leading through i After some men, with cutlasses, had opened a way through the bush, we a rived at the cave, which forms a beautiful grotto. On the left is an entran into the rock, a narrow passage descending into the mountain. Provided wi torches, we entered this passage, and then told our guide to proceed. We so lost sight of him and his torch in the windings of the path. He return after some time, and reported that he had not reached the end of the pa sage, and could not tell how far it might lead. No skeletons nor pottery were be seen, nor would the time allow us to examine the cave further than we h done. Rumour had in this case, as it so often does, magnified the thing. W then requested our guides to bring us to a place where we would find, witho fail, what we were looking for. Again we took to our boat, and landed at a other place, where, after proceeding about 200 feet from the shore, we came a cave, or rather overhanging rock, with a small cavern beneath. Here a gre many human bodies had evidently been deposited. This place has fr quently been visited, and, only a fortnight ago, a doctor from the neighbou hood had been here, and carried away whatever he listed. Not much w left but broken skulls and bones, of which, however, I took a few; one sk in tolerably good preservation, as well as several pieces of pottery. I had an opportunity, some days later, of seeing this doctor, and he demonstrated to me, from the formation of the skull and the nasal bone, that these skeletons belonged neither to Europeans nor negroes, the skull being flattened by pressure, a custom still prevalent among some of the Indian tribes. How these bones could have been preserved for 300 years, is difficult to account for. Our guides were confident that all that was told about this place was perfectly true. They said that for many years nobody had taken any interest in the matter, nor visited the spot until lately; but they remembered several persons, now dead, who had been perfectly acquainted with all these caves, and who had confirmed all that was said about them. My companion offered them a reward if they would make a diligent search, and promised to inform me of the result. Several of these caves were well known to them, but we had no time to visit them. In one of them there was an image, rudely carved, in the top of the rock. It is said, that a few years ago, some Spaniards landed there, took a large chest from under it, and, knocking the image to pieces, left.

Thus there is nothing to testify to the existence of the aborigines of this land, but *bones* and *potsherds!*

I have spoken of the future and the past, and will conclude with relating an event which took place a few days ago, and constitutes a beautiful illustration of the firmness of faith in the Saviour, and the blessing of missionary labours:—

One of our helpers, or national assistants, a strong tall negro, a worthy man, and much respected in the congregation, went into the wood to cut a tree, which stood upon a high narrow rock. The tree being cut down, slipped off the stump, caught, and utterly crushed and mangled his leg, and pressing him against the rock, held him fast, and injured his back. His younger son fled in horror to call for help; his eldest son remained with him. "William," calmly said the father, "this day is my last; but it is our Saviour's will, and it is all right. Stand over me, and cut the trunk, that I may be released." His son, a pious young man, told me: "I never, in all my life, have felt my Saviour's presence as I did then. My heart was so strong, I felt so happy; I could stand over my father to cut down the tree." But when he had done so he, almost fainted away.

By this time, a crowd of people had come to assist the sufferer: they carried him home, a distance of 2 miles. On the way, his wife and children, and many friends, met them, all loudly lamenting his unhappy fate. I saw him as soon as he was brought into his house, and laid on his bed. "Minister," he said to me, "this morning, before I left my house, I saw the Lord twice, (meaning, he had twice prayed to the Lord,) and I know He was with me, and all this is His will, and good and right." He made his will, being a man of some property, and having a family of not less than fifteen children. We prayed together, and the doctor did for him all he could. Having called all his children, he admonished them to be faithful to the Saviour; he spoke most lovingly and tenderly to his wife, conversed with all his friends, all the while not uttering a groan, nor moving a muscle, but speaking with a firm voice. Several bystanders actually put the question to him, whether he had pain? "Dreadful!" he answered. In the evening, a few hours before he died, when the doctor again came to see him, and had put his hat on the floor, even then the man's self-possession and natural politeness did not fail him. "Children," he said, "take up the doctor's hat, and put it on a nail." And then he continued to converse with his family about their welfare, and his own assurance that he was in his Saviour's hands, who would take him to himself, because he had forgiven him all his sins, and redeemed him from all evil, until 12 o'clock, when he suddenly expired. Such a strength of mind, such an assurance of faith, are not often met with. With patient Job, this man could say in truth, "Though he slay me, yet will I trust in Him!"

Truly we may learn from such a man patiently to submit to the will of God, and to hold fast to the Saviour even in the deepest affliction.

Your faithful Brother,

I. H. Buchner.

STATISTICS OF THE MISSIONARY OPERATIONS OF THE MORAVIAN CHURCH.

	Converts and persons under instruction.	Communicants.
Greenlanders, - - - - -	2,116	904
Esquimaux, - - - - -	1,312	414
Indians, N. A., - - - - -	435	107
Negroes, W. I., - - - - -	39,691	14,097
Negroes, S. A., - - - - -	20,567	2,382
Indians, Mosquito Coast, - -	53	
Hottentots, and other natives, S. Africa,	6,886	1,906
Total,	71,060	19,810

Provinces, 14; Stations, 68; Missionaries, 295.

SOME FURTHER INTERESTING STATISTICS IN REFERENCE TO THE FOREIGN MISSIONS.

This Church made unsuccessful attempts to establish a mission

In Lapland, from the year - - - - - -	1734 to 1735
Among the Samoyedes, on the shores of the Arctic Ocean from	1737 to 1738
In Algiers, - - - - - - - - - -	1740
In Ceylon, - - - - - - - - - -	1741 to 1766
In China, - - - - - - - - - -	1742
In Persia, - - - - - - - - - -	1747 to 1748
In the East Indies, - - - - - - -	1777 to 1783
In Caucasus, - - - - - - - - -	1782
In Demerara, British Guiana, - - - - - -	1835 to 1840

A mission was established

In Guinea, in - - - - -	1737, but suspended in 1771
Amongst the Calmucks, in - -	1742, " " 1823
In Egypt, (Abyssinia) in - -	1752, " " 1783
At Tranquebar (Hindostan,) in -	1759, " " 1796

From the year 1732 to 1852, the church has sent out to the foreign mission field, 1,150 brethren and 797 sisters; total, 1,947 missionaries. Of these, 643 died in the mission service, or on their journey; and 34 perished or were murdered.

Hints to promote Harmony in a Family.—1. We may be quite sure that our will is likely to be crossed in the day, so prepare for it.—2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.—3. To learn the different temper of each individual.—4. To look upon each member of the family as one for whose soul we are bound to watch, as those that must give account.—5. When any good happens to any one, to rejoice at it.—6. When inclined to give an angry answer, to lift up the heart in prayer.—7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.—8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to them.—9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.—10. To take a cheerful view of every thing, and encourage *hope*.—11. To speak kindly to the *servants*, and praise them for little things when you can.—12. In all little pleasures which may occur, to put self last.—13. To try for "the soft answer that turneth away wrath."—14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same, and been forgiven?"—15. In conversation not to exalt ourselves, but bring others forward.—16. To be very gentle with the younger *ones, and treat them with respect.*—17. Never to judge one another, but attribute a good motive when we can. [*Ch. Treasury.*

COULD'ST THOU NOT WATCH ONE HOUR?

Thy night is dark—behold the shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper,—
Could'st thou not watch one hour alone with me?

O, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou *always* suffer tribulation,
And if thy Christian warfare *never* cease;
The gaining of the quiet habitation,
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely,
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul, to comprehend thine own.

Heed not the images forever thronging,—
From out the foregone life thou livest no more;
Faint-hearted mariner, still art thou longing
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Living by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee, because so near to him.

Canst thou forget thy Christian superscription—
"Behold we count them happy who endure?"
What treasure would'st thou in the land Egyptian,
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us
That rests within the keeping of the Lord.

Poor wandering soul—I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking—
Some landward path unto an island shore!

The cross is heavy in thy human measure,
The way too narrow for thine inward pride,
Thou can'st not lay thine intellectual treasure
At the low footstool of the Crucified.

O, that thy faithless soul, one hour only,
Would comprehend the Christian's perfect life,
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife!

For poverty and self-renunciation,
Their Father yieldeth back a thousand-fold;
In the calm stillness of regeneration,
Cometh a joy they never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can only find its peace,
Seeking no aid from any human creature;
Looking to God alone for his release.

And He will come in his own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

VERSES.

By the late James Montgomery; not found in his Publications

"He saved others; Himself he cannot save." Mark xv. 31.

"He saved others,"—scorners cried,
Beholding Jesus crucified;
"Is this the Son of God with power?
So, in his own afflictive hour,
Himself he cannot save."

He was the Son of God with power;
He came unto that very hour;
We joy in his reproach and shame;
"He saved others," I exclaim,
"Himself he could not save."

His agony and bloody sweat,
His cross and passion paid their debt;
He saved others, when he fell,
Yet,—who the mystery can tell?
"Himself he could not save."

Love, Love enthron'd the Son of God,
Love bruised him with the Father's rod,
Love yielded, Love reclaim'd his breath;
Stronger in him was Love than death,
"Himself he could not save."

Were Love and Deity at strife?
No,—freely he laid down his life;
God freely sent him from above:
Love is of God, for God is Love:
"Himself he could not save."

Have I a hope beyond the grave?
It is—"himself he could not save:"
Hope full of immortality!
He saved others, saved me;
"Himself he could not save." J. M. 1827.

Crime in California.—The *New York Evange list* says:—

"The homicide calendar of California for the first elev months of the past year shows a list of 585 homicides, 7 ex cutions by the sheriff in accordance with the statute, and by the people in accordance with the lynch law."